

A Grand-fathers LEGACY;

OR,
Maltbey's Morsels for
Mourners.

Diuided into seuerall Meditations
for euery Day in the
Week.

Being a Comfort to all wounded
and oppressed *Conscienc*es, which
seeke for comfort by the
Word of Truth.

By *Iohn Maltbey* late Minister
of Gods Word at *Buckland*
in *Glocester-shire*.

L O N D O N:
Printed by N. O K E S and are to
be sold at the Crowne in *Paul*
Church-yard 1633,

A Grandfather

and a Son

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TO THE VVOR-
shipfull and well respe-
cted Gentleman Mr. IOHN
ROBINSON Esquire, of *Den-*
ston-hall in Suffolke.

And to the Vertuous and well-
affected Gentle-woman his
wife, *Mrs. Briget Robin-*
son, all terrestriall
happinesse,

 S there is an appoynt-
ed time for the end
of all our Acts, and
by the Almightyes
Decree once to dye; so hath it
pleased God, (that this Reuerent
Divine) hauing payd that debt to

The Epistle.

Nature that we must all pay. And leauing behind him this new borne Babe, which might haue beene obscured and buried with him, had it not with a Religious Care bin preferued. And being brought to the view of the World, and past the Presse, I haue selected you, amongst many others, knowing you most fitting to Patronise this Worke; and do desire you to answere for this Childe, and to receiue it into your protection.

And withall, which was the chiefe motiue, hauing bin often Resident with you, and knowing in my selfe your pious and religious Gouvernment in your Family, in offering vp your first and latter Fruite of *Prayer* and *Thankesgiuing* morning and Eueing, made mee the more desirous to chuse You. The Subiect being of Di-

uine

The Epistle.

uine *Meditations*, gathered out of the Holy Scripture, for the comferte of all oppressed and wounded soules.

For which causes, I haue imboldned to fixe your name as a *Patrone* of this and the like Subjects: and present it (though vnworthy from my hand, beeing of this Subject) as a token of my respect, shewing my gratefull minde to you (if it came within my compasse) for all your curtesies bestowed on me. I do therfore presume to tender this my loue, only as a remembrance of my thankfulnes, and witnesse of my true meanings. I wil now cease troubling you, only turning my Writing into praying for your good health: thus taking my leaue, wishing you all happines in this life, and a correspondency in the world to come.

Your louing kinsman to command,

I. O K E S.



The Printer to the Reader.

IT is a saying of Salomon,
that it is better to go vnto
the house of Mourning,
then to the house of Banquetting;
The house of Banquetting consist-
ing of full Dishes, which becomes
not Aidurners, but rather Frag-
ments and Morsels. Our blessed
Saviour feeding foure thousand
with seauen loaves, and a few lit-
tle Fishes, Mathew the 15. Chap-
ter, and the 34. verse. The mor-
sels or Fragments that were left,
were

To the Reader.

were seauen baskets full. The same number hath this Reuerent Diuine obserued in giuing Method to the Booke^t, in comparing them vnto seauen Baskets full of whole-some Consolation, for the seauen seuerall Dayes in the Weeke, in a plaine and easy way, for the better understanding of the simplest. Whose aged Life and Conuersation, was well liked and approoued of, amongst that little Flocke hee had in his Pastorall charge, whose Losse was much Lamented by many, who were his hearers. And leaving behind him this godly Worke, which he thought to haue set foorth in his Life time, committed it on his death bed to his louing Wife, whose great care herein hath beene largely expressed, and now desires that it may bee curteously received at the hands of all good Christians, Farewell. So I rest thine,

I. O.

Mistris
Marga-
ret Malt-
bey.



A
Grandfathers Legacy,
OR,
MALTBY his Morfels
for Mourners.

The Introduction.



S Jonathan Sauls Sonne
hearing of the trouble-
some perplexity of Da-
uid, sought him out in
the wood and com-
forted him in his God, 1. Sam. 32.
18. So I now having heard of your
misery and weaknesse, am come to
comfort you as a neighbour, Job. 6.
ver. 24. who desire your happinesse
B from

Psal. 39.

15.

Psal. 33. 17

from my heart, and therefore would haue you to consider, that God who caused *Saul* to returne from pursuing *David*, and to goe against the Philistines, 1. *Sam.* 23. last verses, can suddenly change your griete into gladnesse, and your misery into mirth, so that you cry with faithfull *David*, *Psal.* 39. 15 *O spare me a little, that I may recover my strength before I goe hence and be no more seene.* *Psal.* 33. 17. *The eye of the Lord is upon them that feare him, and put their trust in his mercy. verse 18. To deliuer their soules from death, and to feede them in the time of trouble and dayes of dearth.*

God grant you may long for your appointed time, as the Seruant for the shadow, or the Hireling for the end of his worke: cry and say, *Lord, let thy spirit within mee, so make request for mee, that thy hand may conuay mee from this vale of teares to eternall blisse.* Like as thine Angell guided *Peter* from prison to liberty, Lord protect mee, you, and vs all from *Sathans*

thans assaults, keepe vs from despair, and secure vs from euill, giue to euery one Comfort in Conscience, Ioy in the Spirit, Peace in beleeuing, and a most settled expectation of life by thy Sonne, our Saviour Christ Iesus.

Munday Meditations.

Nothing more profiteth Gods Children then his Crosse, this bringeth a loathing of our troubles here belowe, and an ardent loue of enioying such things as rest aboue in the Heauens. When *Israel* had peace in *Egypt*, they thought not vpon *Canaan*, so wee bewitched with the world, forget our saluation. But as the Angell caught *Lot* when hee lingered in *Sodom*. *Gen. 19.* So doth sicknesses and distasts with-hold vs from Hell, inuesting vs into euerlasting habitations in the Heauens.

Gen. 19.

Wee must not looke to bee carried
B 2 into

into Heaven in a feather-bed; all Gods Saints knowing this, that afflictions rest as Porters to the Kingdome of Paradise, the Cherubins keeping the East-side thereof with a blade of a shaking Sword. *Gen. 3. 24.*

When wee haue health, we should praise God for it, and beware it become not the cause of our ruine: You are sicke, it is a signe of your heavenly Fathers loue, and of your euerlasting happinesse: this should make the cogitations of your heart to strue as did the Children in *Rebecas* wombe; Leape wee for ioy that our names, as the names of Gods Children are written in Heaven: what though wee be poore, sicke, full of soares, and contemned of men, yet being the Elect Children of God, and our names in Gods Booke, wee may haue sound Comfort both in life and death. Remembring that sanctified Crosses rest assured notes of Gods fauour, and therefore asloone as euer wee read *Gene. 6. 12.* of *Abrahams* comming to *Moreb*, it is presently

presently sayd, this *Cannanite* was then in the Land, by whose cruelty God meaneth to exercise both him and his; and the like must all Gods Children looke for.

Say not thou that afflictions rather drive vs from God then to God, for where the Holy Ghost sanctifieth, all things there doe proue most excellent. Albeit Gods dearely beloued Children are put into strange extremities, yet looke they vp with comfort at the last.

The body of *Anaxarchus* might be brayed in a Morter, but neuer his soule: *Jeremies* body might bee sawed in pieces (of *Manasses* his owne Cousin Germaine) not his sanctified soule. *Amos* was killed with a wooden beame, *St. Laurence* broyled on a Grid-iron, *St. Iohn* had like to haue beene boyed in an hot Chaldron of scalding oyle. Doe not thinke but that your present Crosses may be seconded with manifold comforts, and those cares on your Couch with *Peter* in Gods kingdome. It

may be the time is approaching, (of putting off your Mortality, and passing through death as through a gate into euerlasting life) to put you in minde to bewaile your misdeeds, and to begge remission of your sinnes, with powring out of your teares, which are so gracious in Heauen, that euery sinne is washed away with such a flood, no weeds euer springing after such raine or sanctified shower : Depend vpon Gods diuine prouidence, haue patience with your Crosses, attend mercy for your comfort, beware of pride, too often the ouerthrow of Honour, be weary of this world, make now your way towards the kingdome of God.

Who long hauing tryed you with Calamities, may blesse you with eternall Comforts, be you neuer comfortlesse, for no doubt God which tryeth his seruants, will likewise blesse and comfort them.

As now sicknesse makes you sigh and be sorrowfull, so much more let the Cause thereof grieve your heart

heart which is sinne : And bee you comforted in this, that Christ Iesus suffered for you : lay away Melancholly, plucke vp your spirits, and put your selfe onely vpon God ; liue not like a woman, but dye like a liuing Saint. Let not Impatience preiudise your heart, neither let thought pierce your heart, but make patience and mirth the best phisicke to your minde, and surest comfort in your liues.

Intreate the Lord to helpe you to beare your Crosses, and so to strengthen you with his Spirit, that you become not hopelesse of recouery, and let no sorrowes so afflict you, but as sacred Comforts may soone relieue you : Consider your whole life to be nothing else but a continuall tryall of your Conscience in the spiritual Warfare.

Remember that such as depend vpon any thing but on God alone, refuse their owne felicity, and that goodnesse which they should else receiue of God. Who knowes not this, that

there is no Saluation but by Christ? There is no true rest till I first feele Gods Iudgements, and the weight thereof which shall serue, through Christ, to my good.

God doth now and then vse to deferre his helpe for a time, before hee will comfort his Church, People, or Children, yet when it is most expedient for them, his helpe is euer ready at hand. Consider we all that the end of Gods chastisements to his Children, is, to saue them from Sathan, and with-hold them from Hell.

As God hath strooken you, so hath hee power to restore you; as you are Gods seruant, you haue an Angell to defend you from your enemies, you are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eyes. *Psal. 17. 8.* Sathan sought to *Iehoshuah* when he was doing his Office, *Zacha. 3. 1.* that is, praying for the state of the Church; where you must note, that Sathan seekes to afflict and trouble the Children of God,

God, and hinder their saluation, from doing their duties vnto God if hee could.

The Lord hath punished you for a time, desire him now to be pacified, and visite your sinnes no more, but that you may liue in peace and quietnesse, as in the Kingdome of Christ.

Esay 2. 2. Micha. 4. 4. Haggia 2. 10.

The Lords hand of helpe neuer fayleth his faithfull seruants, but resteth so powerfull in it selfe, that it bringeth all his promises and purposes to passe, although hee haue no helpe of mortall man. *Zachariah* in the 14. Chapter of his Prophecie telleth, that these should be the great troubles in the Church, in the Euening whereof the Lord will send comfort by a plentiful supply of spirituall graces; marry into the new *Ierusalem* to continue for euer, where there shall be one God, one Faith, one Religion.

In any wise beware of prosperity, *premit & praterit*, it presseth and passeth, staying by thee to thy hurt,
and

*Esay 2. 2.
Micha 4. 4*

Gen. 9.

Gen. 19.

and flying from thee to thy griefe. Prosperity is likethe golden Bracelets that *Turpens* had for betraying the Romane Castle to the *Sabynes*, wherewith she was pressed to death. *Pharaoh* was humbled being afflicted, but enioying prosperity hee was hardened. *Noah* was sober in the Arke, but ouertaken with Drunkenesse in the Vineyard. *Lot* vexed in *Sodome* abhorred all uncleannesse, but once safe in the Mountaines, hee fell into grosse Impiety. *David* being persecuted gaue himselfe to Meditation and Prayer, but once aduanced in the Kingdome, committed bloody sinnes, 2. *Sam.* 11. The best doe commonly fall when they are furnished with abundance, as the Moone is not Eclipsed but when shee is in the full.

Learne therefore what to doe, when God casteth you downe, or depriueth you of any comforts you haue formerly enioyed, vnder so gracious a Lord, and louing Father as is our God. Learne wee this Lesson, that
either

either God punisheth vs for our sins, or for the probation of our faith, when he either compasseth vs with his net, or taketh from vs the ioy of our Honours, the pleasure of our Eyes, and the Crowne from our head, with the desires of our hearts.

Now know this, that our earthly house of this Tabernacle being destroyed, we haue a building giuen vs of God, that is an house not made with hands, but eternall in the Heauens: Striue we therefore to be cloathed with a House which is from Heauen, because if wee bee cloathed, wee shall not be found naked.

For indeed wee which are in this Tabernacle, sigh, and are burdened, because wee would not bee vncloathed, but would bee cloathed vppon that Mortality might bee swallowed vp of Life. God that hath Created vs for this thing, hath also giuen vnto vs the Earnest of the Spirit: Therefore wee are alwayes bold, though wee know, that whiles we are at home in the body, wee are absent from the Lord;

Lord; for wee walke by faith, and not by sight: neuerthelesse wee are bold, and loue rather to remooue out of the body, and to dwell with the Lord.

2. Cor. 5. 1

Wherefore wee also couet, that both dwelling at home, and remoouing from our home, wee may bee acceptable to him; For wee must all appeare before the Iudgement seate of Christ, that euery man may receiue the things which are done in the body, according to that he hath done, whether it be good or euill. 2. Cor. 5. 1. &c. to the end of the tenth Verse: the eighth to the Romans all throughout it is comfortable. It is the saying of St. Chrysostome, *Crucem tollere & sequi Christum omnibus imperatur, alligatus sum ego, sed Verbum Dei non alligatum.* Are you sicke? it is not for your health, not for your hurt: Despaire not, for our Saluation dependeth vpon the will of our most louing Brother Iesus Christ, who will intreate the Father for the Children, and the Father will heare the Sonne
for

for his Brethren, not refusing them but feasting them.

And though the best of vs haue no merits, yet our Sauour Christ hath so imparted to vs his Righteousnesse, as if wee had effected it our selues. By which his most gracious suffering he hath most surely signed and sealed his Diuine loue and heauenly fauour vnto vs which beleue. *The Lord deliuereth his people by afflictions, preserueth them upon his borders, making them ioyfull untill the coming of the day of Iudgement.* I see you rest weake and sicke, I pray you bee as quiet as you can, seeking no other remedy, but content your selfe with Christ : God oftentimes sendeth afflictions on vs, to discover our vaine Confidence, which wee keepe secret to our selues.

Eldras 12.

14.

Terrours and destructions make men now and then to learne that which exhortations and gentlenesse could not bring to passe : As the Plow-man hath his appointed time, and diuers Instruments for his labour,

bour, so hath the Lord for his vengeance, for hee punisheth some at one time, some at another; some after one sort, and some after another: So that his Chosen seed is beaten and tried, but not broken in pieces as are the wicked.

The dearest of Gods Children may faint, but not finally faile and vtterly fall away. God will suffer his Church to bee afflicted, and yet at length send it deliuerance. God suffereth sometimes his dearest Children to want Consolation, that his grace afterwards may the more appeare when they feele their owne weakenesse. Doe wee not by our sins prouoke God to take our liues from vs euery night? You are now afflicted in your bodies, yet assure your selues in the Lord, that you shall finde deliuerance at last, both for body and soule, a very translation into blisse: Gods power is sufficient without the helpe of any other, our Heavenly Father hath all meanes in himselfe to bring his will to passe.

Hee

Hee sheweth his care and fauour ouer them that are weake and tenders as God hath all power in himselfe, so doth hee vse the same for the defence and maintenance of his Members, Church and Children; See that you neither feare neither man, nor put your trust in any faue, onely in God: you are worthy of rebuke which will not rest on the prouidence of the Almighty, but thinke that hee hath forsaken you in your troubles. All power rests in Gods hands to deliuer you when hee thinketh good.

Therefore learne to abide Gods hand with patience, and not curiously to seeke out the Cause of Gods delay in your Afflictions. Trust not in your owne Vertues, but acknowledge all good things to come from the Lord; you are in Christs protection, and therefore safe against all dangers, and free from the feare of our infernall foes.

As a woeman cannot forget her Child, no more doe the Compassions of our heauenly Father faile vs at our needefull

needefull times of our feuerall distresses. Seeke no Counsell in your owne deuices, lest refusing the Light and Consolation which the Gospell offereth, you remaine still in sorrow, and neuer bee comforted. *Esay 51. God comforteth his Church that they should not bee discouraged for their small number, but remember their Parents Abraham and Sarah of whom they are borne.* The punishment of the Elect is by measure, according as God giueth grace to beare it. But in the Reprobate it is the iust vengeance of God to driue them to an insensiblenesse and madnesse. *Ier. 15 16* The Church of God in time of her afflictions and Captiuitie bringeth forth more Children, then when she was at liberty. Wherefore doth our God refuse vs and forsake for a while, but that with greater Compassions and euerlasting Mercies hee may imbrace vs againe as our Redeemer for euer.

It is our fault that we are not soone reconciled one to another, and iudge
God

God by our felues : But hee is most easie to bee reconciled, offering dayly his mercies vnto vs, deliuerance is from Heauen, and God neuer forsaketh his Children.

There shall be great afflictions in the Church, but God will euer deliuer his. True deliuerance from sinne and Sathan, belongeth to none but to the Children of God whom hee iustifieth, and when Gods will and pleasure is, hee will shew you fauour and feeling graces.

Our Heauenly Father hath no need of mans helpe for the deliuerance of his, hee can easily deliuer his Children, and punish his foes. Consider not so much what griefes and afflictions you now beare in your Body, as what Christ hath borne for you to purchase your saluation.

Remember why *Israel* was so sore afflicted, that they might in their troubles call to remembrance the benefits which God had bestowed vpon them in times past. Yeeld not to the Censure of thy flesh, when God
C doth

doth not for Causes best knowne to himseife, send succour vnto you presently. You are in distresse and trouble, dedicate your selfe vnto Gods Seruice, and call vpon his Name: let all your Ioy bee in Gods Seruice and Worship, no mans helpe can saue you; put your confidence in. G O D, looke for helpe at his hands, who hath better Physicke for your soules then any that commeth from *Gilead*. Pray with true Faith and Repentance, not for the smart and griefe which you feele to be remooued, but finally sanctified to your Honours saluation.

Esay 45. 9
Rom. 9. 10

Remember that God is the Potter, and wee the Clay, hee hath power ouer vs, to doe with vs whatsoever seemeth good in his sight. As no man that is a thirst, refuseth fresh Conduit-water which hee hath at home, to goe and seeke waters abroad to quench his thirst: So wee ought not to seeke for helpe and succour as Strangers, and leaue God which is present with vs. All which meane to
enjoy

enjoy the Land of promise, must walke in the way of truth which God there teacheth them.

Let your Faith still strue against each temptation, and in your greatest weakenesse seeke to the Lord for strength: Know this my beloved, that the dearest Children of God may bee overcome in the battell betweene the Flesh and the Spirit: and great inconveniences may they fall into, till God rayse them vp againe. The Scriptures telling vs, that Iudgements begin at Gods owne house: wee may not thinke it strange that we are now grievously punished, who haue, now and then, played he part of Gods enemies. Extreame are the afflictions that God appointeth for euery one: as *Psalme* 15. 8. *Esay* 51. 17. But the Cup which the wicked drinke, is more bitter then that which God giueth to his Children: for hee measur-eth the one by Mercy, and the other by Iustice.

If you see you rest weake, commend your selues to Gods mercy,

C. 2

who

Iob 3. 1.
&c. 15. 10

Ezech. 5. 6.
1. Pet. 4. 14
 17.

who meaneth not to destroy you for your sinnes, but to correct and chastise you, till hee haue pardoned and purged your offences; and so burne his rod by which hee hath punished you. *Esay* 33. 1. Remember that as God was the Authour of *Israels* Captiuitie for their sinnes: so was hee for his mercies their Redeemer, to restore them to Liberty.

God in the midst of all his threatnings remembreth his, and comforteth them: There is no greater signe of our Heauenly Fathers loue, then when hee correcteth vs for our amendment, preserving vs in despite of our Enemies; to that end whereunto he hath appointed vs, euen to the Glory of Gods Name, and good of his Church. See *Esay* 44. 2. and *Chap.* 30. 10. & 10. 24. What though we be forsaken for a time, yet the Lord casts vs not off vtterly, as though he our Husband were dead; but in our dreadfulest afflictions still followeth vs with his fatherly fauours and manifold mercies, to make

vs

vs all praise God in *Syon*; let vs still acknowledge God to be the Authour of our afflictions, to the intent that wee may still seeke to him for remedy.

Let your heavy sinnes bee continually before your eyes, as one that tyeth a thing to his hand for a remembrance: so will hee forget them, cast them behinde his backe, and tread them vnder feet. The Lord comfort and refresh your soule, still treading downe the insurgent Enemies that rise vp against you: Let no aduersity vtterly discomfort you, but wisely consider that there may bee cause of a Womans separation from her Husband, and a ioyfull meeting and comming of them both together againe.

Wee can neuer be too timely exercised vnder our Crosse, but wee are to pray, that when our afflictions grow greater, our patience also (by experience) may bee stronger; and thou Lord, become a Sanctuary vnto vs in the sorest times of our saddest afflictions.

afflictions. Desire the Lord so to mitigate your afflictions, as you lose thereby neither Sence, nor Reason; nor arrogate any thing to your selfe: but trust in the Lord your God, who alone doth saue soules. Let no sin so throw you downe, as once to despaire of your heauenly fathers mercies.

In the dayes of your afflictions and miseries, remember that God promised to comfort his Church in all heauinesse and deepest diutresses: blesse God for your punishments, for thereby he calleth you from your iniquities; as from the beginning God hath exercised his people vnder the Crosse; so since Christ was offered, hath hee left this exercise vnto his Church, vntill the Dead rise againe, and Christ gather his into his Kingdome in the Heauens.

The Lord giue you patience and constancy to abide the paines and plagues, which the Lord inflicteth vpon you, for the humbling of your soule, and hastning it to eternall happiness. And doubt not, but for your
induring

induring a painefull death, the Lord our God will giue you a precious Life: and as you yet mourne with men, cause you to tryumph with Iesus Christ; and for anguish here below, dwell and rest with Angels aboue.

Remember the three Children in the fiery Furnace, they would not come out, nor depart thence for any feare, till the Lord bid them: neither came *Noah* out of the Arke, till the Lord called him forth.

Stay your soule vpon God who is now onely to comfort you, and remember how that our abominable sinnes bring vpon our soules these horrible afflictions in our last dayes: As you are one of Christs members, you may not hasten too much; but learne patiently to abide the Issues of Gods promise. As the Maiesty of God hath strooke you downe, so I doe not feare, but that his powerfull and heauenly hand will againe raise you vp: God that by one Angell could destroy all the world, assureth

his Children so of his loue, that rather then they shall perish, hee will send forth double power, euen Christ Iesus, the Head of Angels to deliuer vs.

Dan. 12.

What troubles soeuer befall the Church of Christ and his Members, they come by the Counsell and prouidence of God, and still haue happy Issues to all faithfull beleeuers. *Dan. 12.* The Angell noteth first how the Church shall bee in great afflictions, and trouble at Christs comming; but God shall send his Angell to deliuer it: meaning Christ that is promised by the preaching of the Gospell. Therefore be not discouraged, though Christ come not so soone as wee cry and call for him: for what hee doeth, is to try our patience, that wee with the Elect of God might bee the more pure in our hearts, and purged truely with his Church.

Hosea 13.

Be you neuer so weake or sicke, yet remember who hath sayd, *Hosea 13.*

14. I will redeeme thee from the power of the Graue, I will deliuer thee from

from Death. O Death I will bee thy death, O Grave I will be thy destruction. Fly to the Lord in Death, and he will be thy Life: to auoide the Lords Iudgements, you must learne to become obsequious to his Will; so will hee take away your Iniquities, and receiue you most graciously.

Loue we the Lord God of Hostes, who is in Christ Iesus now become our heavenly Father; whosoever so doth, are blessed: their branches shall spread, their beauty shall be like the Oliue-tree, and their smell like *Lybannon*, which shall reuiue as the Corne, flourish as the Vine, and their sent shall be like Wine of Paradise; yet for all that shall the godliest bee so shaken with terrible temptations, that they shall not looke for continuall quietnesse in this world, but still assure themselves and soules, that wee and they shall be preserued in our deepest dangers: because God may destroy his Enemies, but will deliuer his Children.

Doth any aduersity come without
Gods

Gods appointment. *Esay 45. 7.* God dealeth not with you as he doth with other people, but warneth you both by punishments and Prophets, to beware of his plagues: you are told by *Esdra* the mildnesse of the Almighty, 2. Booke, 1. 28. *I haue prayed you as a Father his Sonnes, as a Mother her Daughter, and as a Nurse her young Babes; that you would bee my people, as I am your God: and that you would bee my Children, as I am your Father.* God our heauenly Father compareth himselfe to an Henne gathering her Chickens vnder her wings, *Math. 23. 37.* And can wee once thinke that hee will cast vs out from his sight?

2 Esd. 1. 28

Mat. 23. 27.

Although you see no Prophets, yet should you hate your Iniquities; and though the Lord God Almighty bee not seene with bodily eyes, yet should our hearts beleue what hee doth both teach, and tell vs, what best tendeth to his Glory. 2. *Esdra* 3. 28. *Are they that dwell at Babylon better then they which haue dominion in Syon?*

Syon? The Heathen may flourish there which neuer once thinke on the Commandements of God: but in the world to come, true Israelites finde peace with God and Angels. 2. Esd. 7. 33. Remember that the Almighty shall appeare upon the seate of Iudgement, when miseries shall vanish away, and long suffering shall haue an end. Thy Seruant Esdras hath told vs of an eternall Paradise, whose fruit remaineth incorruptible; wherein is safety and health if wee will enter into it. *verse 53.*

2 Esd. 7.
33.

Draw wee neere therefore vnto the Lord for an Inheritance, because wee walke in great pride in these latter dayes of this world, therefore doe many miseries meete vs, and sundry calamities ouertake vs: But the wise must with-hold sorrowes in themselves, to allow Gods purpose, and receiue his Corrections in patience, if they looke to bee commended of him, and allowed by him: *Be of good comfort O Israel, and bee thou not heauy-hearted O thou house of Iacob,*

cob, 2. Esdras 12.46. For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation. 1. 12.47. Neither will hee leaue Syon desolate, but still mercifully remembreth the low estate of his distressed Sanctuary.

The Lord giueth vs all good things, so doth hee enable vs when hee will, and as hee will: Remember wee therefore his Commandments, neither let wee them at any time bee put out of our mindes, but feare wee the Lord as wee flee from each sinne; still doing the things which are acceptable to the Lord our God: As the Lord doth scourge, so doth hee pittie; hee leadeth to Hell, and bringeth vp, neither is there any that can auoide his hand. Our Heauenly father scourgeth vs for our iniquities, but againe gathers vs out of all Nations amongst whom wee shall bee scattered. Waite yee for Salvation from God, call vpon him to helpe you, and hee will heare your voice if it please him.

God

God hath not tryed you as hee did the Patriarkes, to the examination of your very hearts ; neither doth hee take vengeance on you , but punisheth you for Instruction, to bring you nearer to himselfe : God seeing vs to bee unruly Children, doth therefore swing vs, that wee may bee come quiet ; and goe from vnder his fingers as tame Lambes, seeking for no other rest or peace, then is found in Iesus Christ. Know you not this, that hee which offereth the most blowes is Crowned ? Whither should we resort but vnto the Lord in the times of our dangers, and there cry most earnestly : death being still before vs in our owne sight, humble wee our bodies with fasting, and desire the Lord to helpe vs being desolate : Praise God in your misery, and magnifie him for his mercy ; the soules of the righteous are in the hands of God where no torment can touch them : the departure from vs may seeme as it were destruction, howbeit they were in peace. What though
you

you now suffer paines before men; yet is your hope full of immortality: although you bee preuented with Death, yet shall you be in rest: God taketh away his, least wickednesse should beguile the minde: It is a matter of endlesse comfort to the poore members of Christ, to see how vpon earth, none are more full of wo- full paines in body and soules then Gods children: who so full of soares as *Iob*, *Lazarus*, euen from the top to the toe?

Some are maimed in their bodies; *Iob* 5. The *Poole* called *Bethesda*, with her five porches, was filled with multitudes of sicke folke, blind, halte, and withered, wayting for the moouing of the Waters, after the Angels stirring: whereof, who- soeuer first stepped in, was made whole, whatsoeuer disease hee did languish of.

It is a comfort very cordiall, to all Gods children, to remember their former miseries, now turned into felicity, ioy, and happinesse; what

what though you rest poore, yet may you possesse a Kingdome.

Are you here hungry and thirsty? you shall assuredly taste of the Tree of Life: Are you now wretched and naked? you shall bee cloathed with the Roabes of Christs Righteousnesse, and in the stead of the rags of infamy and Reproach on earth, you shall bee crowned with the Dyadem of immortall glory, in the highest heauens.

Be not sad eyther for the sickenes of your selfe, or your friends, for you cannot perish, neyther shall you be cast away, for your soules shall be presently in ioy, and your bodies buried in the Graue, as in a Bed of Doune, to take a sweete sleepe till the day of Iudgement, and then you shall rise to glory. And according to your Religion, Faith, and good deedes, in feeding and cloathing Christ Iesus in his members, he will pittie you in mercy, and now prouide comfort for you in the time of your Troubles. Assure your heart, and
perswade

perswade your owne soule, that Christ Iesus resteth the most true and absolute Sheephcard, who feedeth his sheepe with most wholesome pasture, not suffering vs to Rot vpon earth, but assuring our soules to sing with Angels in Heauen.

We must not forget in the midst of our miseries, that Christ our Redeemer was wounded for our transgressions, broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed. *Esay 53.5.*

Heb. 7.

Acts 4.

Wee are saued by comming vnto God by Christ, he euerliuing, that maketh intercession for vs. *Hebr. 7.* And by none other name can wee be saued. *Acts 4.* Remember and forget not, how wee are made partakers of Christ and his benefits, euen by beeing of an humble spirit, by Faith apprehending and applying Iesus Christ with all his merits vnto our selues. Thus are we iustified before God, and sanctified for Christs sake, and therefore wee must all be content

content to vndergoe shame, disgrace, trouble, persecution and bonds, yea death it selfe, for Christ his sake. The Remembrance of Christs coming to Iudgement, must cheare vp your heauy soules. So labour now your heart, as you may crye with the Spouse of Christ, *Come Lord Iesus, come quickly.* Hope wee to liue with Christ in the Church Tryumphant, then must wee dye with him in the Church Militant: None shall liue with Christ aboue, vnlesse they suffer with him herebelow: nor none shall haue their teares wiped from them in Heauen, vnlesse they haue first shed them on Earth.

It is the Lords vsuall dealing, after long time of peace, to bring some tryals that the E'lect and true Christians may be discerned: It is knowne to vs all how a Christian mans life rests a war-fare; so that there is no dreaming of a Victory, before wee fight. It is our lot to suffer, and our comfort still to stay vpon Christ, who will so dispose of vs, and our

D feuerall

seuerall troubles , as they shall leaue a blessing behind them , and we shall gayne more in the Spirit, then we can loose in the flesh. Which GOD grant we may.

Tuesday Meditations.



His rests a Maxime in Religion, that God wil haue his owne true Church and Children to be tryed, and vndergoe the heate of persecution : Wee must learne therefore to be wise, and not to thinke our selues out of Gods fauour when wee are tryed ; nor deeme worse of the Gospell, because the Crosse still goeth with it, and wicked people still hate it.

But still let vs all learne to looke at Christ Iesus, remembring that we Seruants, may not looke for any larger priuiledge then had our Lord and Maister Christ Iesus. For a time the Father hid his face from him , but
with

with euerlasting Compassion did hee most graciously looke vpon him at last : God resteth our Father, hauing a care ouer his Church and Children; preserving vs from fire and water, and each other eminent danger.

God is faithfull, who will not suffer you to be tempted aboue that you are not able ; but will euen giue you the issue with the temptation, that you may bee able to beare it : You are the Lords workmanship, and hee will vndoubtedly prouide for you ; both sheltering and comforting you, and that euen then, when you finde the heate of afflictions to shine most hottest vpon you.

Forget not to goe and come vnto the Lord in the time of your trouble and deepest distresses, knowing Christ to be our Shepheard, and preseruer in each danger. Wee cannot honour God more, then to depend on him in our dangers, and fly vnto him in our extremities, as our onely helper, hope, and fortresse.

This rests a matter of endlesse com-

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fort,

fort, that our Lord Iesus Christ will be a place of comfort and refreshing vnto vs, and as a shadow at noone-day in the greatest heate of bloody persecutions.

You are now cast downe as the Children of God, to the disquieting of your soule within you, yet for all that waite you still vpon God : Let no feare or danger make you deny Christ and his Gospell, who comforteth vs in his Church, refresheth vs in our troubles, and freeeth vs from the dread and dangers of Hells horrors, if wee faithfully call vpon him for pardon of our sinnes, as once did *Manasses*. Bee you still thirsting for life, and panting for Paradise; powre out your hearts before him that keepeth Heauen for your house : assure your selfe of Gods helpe, bee you neuer so grievously tormented; the Saints of God haue still waited vpon him, to teach vs all to be constant, and to waite still for our feuerall deliuerances.

We knowing the Lord God to be
the

the Author of each calamity, may not murmur, but seeke remedy at his hands who woundeth vs; lift we vp our hands in hope, not boasting of our vertues, but declaring that wee still rest vpon God in the midst of all our afflictions: It is a bad seruant that will not waite on his Master.

God doth not alwayes punish our sinnes, but by hard afflictions calleth vs to the consideration of the heavenly Ioyes. Wee doe not honour our God aright, vntill wee trust in him alone; taking his Maiesty to witnesse, that wee hunger in heart to bee vp-right towards God, still crying when wee are grieued, *This God is my God for euer and euer, and hee shall be my guide euen vnto death. Psa. 48. 14.*

Psa. 48. 14

Life and death are in Gods hands, and no man can liue for euer; howsoeuer therefore you dreame of Immortality, it is not to bee founded vpon earth: although your disease is grievous and dangerous, yet know you this, that God hath infinite wayes to
D 3 deliuer

deliuer you. Did not God deliuer his people from *Og King of Basan*, and other Tyrants ? and his owne people from the the Red sea, when they were in great extremity and danger ?

Let not your present crosses rest an occasion of your falling from God, but rather a Cause of cleauing faster vnto him.

Howsoeuer you doe yet suffer troubles, yet hath God his time wherein hee hath appointed your deliuerance: A liuely faith assureth the soule that God is fauourable vnto him, when hee seemeth to bee angry; and then at hand, when hee seemeth to be farre off.

Feare you not but God will heare you, though Care make you thinke, that the Lord long deferreth you: What though to day you seeme as a Sheepe beset with many Wolues, yet put your trust in God, and depend still on his prouidence, and you shall assuredly bee comforted at the last.

Vnder

Vnder the temporall punishment of the Land of *Canaan*, is comprehended the promise of life euerlasting to all the faithfull, and their posterity.

In the time of our distresse, wee must learne to pray earnestly, and although God stay as if hee heard vs not, yet is then our deliuerance nearest, when wee seeme void of reliefe and succour.

Are you in distresse, God hath millions of meanes to free you from miseries, and preserve you from troubles. Acknowledge our heauenly Father to bee the onely Authour of all your deliuerances from dangers and death, and that by his prouidence you are still enfranchised from troubles: God will recompence his long tarrying with double and vndoubted comfort to your soules. There rests no true praying of God, except it come from the heart.

Promise therefore to delight in nothing (if henceforth God send you life and health) but onely that wherein

God may bee glorified.

Remember that sicknesse is Deaths messenger, teaching vs to reioyce in nothing but in the Lord.

The faithfull must learne to depend vpon Gods hand in the time of their miseries, knowing that when things are euer at worst, then will God come and set them in order; and so bridle the rage of the enemy, as hee shall become mightlesse, were he neuer so strong before.

Wee may not looke to bee deliuered at our first cry, our eyes may bee kept waiting for our coming with our deceitfull hearts, and searching out of our owne spirits, crying vnto GOD to know the Causes why wee are chastened, and when our sorrowes shall haue an end.

Desire you to know the way from Earth to Heauen, wee must ascend by Faith vp thither, if wee will know the waies of the LORD, or the secrets of his diuine Word and Will.

Then

Then must wee learne what extremities God will suffer vs now and then to fall into, and why to exercise our faith before hee set to his hands to deliuer vs.

God for a time will exercise vs with his rods, yet vnder the Kingdome of Christ shall wee rest assured both of our peace, ioy, and comfort.

I beseech you learne so to call and cry vpon God, as you neuer become weary, though G O D grant not forthwith your requests: but learne rather to be more earnest with God, and to call the more often vpon him.

Though your itate rest not so glorious as you wish, yet waite with patience, and G O D will accomplish his most comfortable promises.

Acknowledge and confesse God himselfe to be the author of our saluation, who very oft in loue calleth vs by his rods to consider the shortnesse of our liues, and how that for our
sinnes

sinnes sake hee abridgeth our dayes, lest that his wrathfull Iudgements should fall the more heauily vpon vs. Let this be the comfort of your heart, that as God is all sufficient to defend you from dangers, so resteth hee most willing to comfort you in your most perillous agonies. Content your selfe with that life which God giueth you, for by Death the shortnesse of this Life is recompenced with Immortality. Know should wee all that God hath care ouer his, and oft chastiseth them for their wealth, that they should not perish for euer with the wicked.

Faint not in trouble, and you shall assuredly finde helpe : let mee intreate you to remember, that God requireth two things at your hands, and of all his Children in the world. First, that you detest vice, secondly, that you put your trust in God for your deliuerance ; which though they appeare not suddenly, yet rest they most sure, and are all layd vp in store for you I feare not. Bee you in neuer so great misery,

misery, yet, is there euer left place for your prayers : see therefore that you labour to haue a liuely feeling of that which you desire, stedfastly beleeuing to obtaine it : Despaire not of Gods mercies, for as great as the World is, yet is it fraught with the signes of his fauour ; his mercies remoouing sinnes, as the blast of windes doe the dust. You haue nothing in your selfe to mooue God to mercy, but onely the Confession of your infirmities and misery : and though you be naturally slow to praise God, yet stirre vp your selues to the performance of all the seuerall duties of godlinesse.

Bee not carefull for those you leaue behinde you, for God which prouideth for brute beasts, will much more extend his prouident care vnto the Children of his sonnes and seruants : there being no part of the world so barren, but that most euident signes of Gods blessings appeare therein.

God prouideth not onely Hearbs,
and

and things necessary for vs, but also things to reioyce and comfort our hearts, as Wine, Oyle, and oyntments.

Doubt you not of G O D S providence: caring for your Wife and Children, knowing that hee provideth euen for the brute Beasts: hee prouideth for all Creatures their dayly food, and hee withdrawing his blessings from vs, wee all perish.

As Gods mercifull face giueth strength vnto the earth, so doth his seuerer countenance burne vp the Mountaines: wee sinners doe so infect the world, that GOD our heavenly Father cannot so reioyce in his workes as hee would.

Prayse (I pray you) for his benefits passed, and bee you thoroughly strengthened and encouraged against all present and future sorrowes whatsoever.

So inestimable is Gods goodness, that hee would rather change the order of Nature, then that his people

people should not bee deliuered. Exo. 14. 27
Exodus 14. 27. although they were wicked.

Not any one of Gods Elect, but earely or late shall feele Gods helpe in their necessity, neyther rests there any afflictions so grienous, out of which God will not deliuer his: whereof wee must learne to bee mindefull all the dayes of our life. Not once forgetting this, that God doth punish and correct vs seldome extreamely, but because wee cannot bee brought vnto him by any other meanes.

When in mans Iudgement there seemeth in sicknesse no recouery, but all things are brought to despaire: then GOD chiefly sheweth his mighty Power, and brings vs by sharpe and heauy rods to call mightily vppon him, vntill wee finde mercy and compassion.

So by healing and helping vs when all secondary Causes, and meanes of Physicke fayled vs, it causeth vs with praise and glory to confesse

confesse Gods benefits, yeelding vnto him the sacrifices of our owne foules.

When Humane artes faile, then doth Gods prouidence preferue and bring vnto the Hauen, where wee would bee. Such loue did GOD beare vnto his Church, that hee changed the order of nature for their commodities; euen at the Red Sea, where the *Israelites* went *through the middest of the Sea, vpon the drye Land*: *The water being a Wall vnto them on their right hand, and on their left.* *Exod. 14.*

Exod. 14.

It is Gods manner sometimes to exalt vs, and then agayne to humble vs by afflictions, that we may know our selues. Know that you belonging to the Lord, all things shal turne to your profite; trust itll fully on the Lord, and hee will finally free you from your troubles and sorrows. Care not for your outward sorrowes assayling you, so the Spirit within comfort you: Shew your selfe a faithfull seruant of the Lord God:

In

In this your present aduersity, still remembring, that as the Lord is a iust God, so resteth hee a most mercifull father; and when wee are in distresse, then is it our time to seeke him, and his helpe when wee rest destitute of ayde, succour, counsell, and comfort.

God hath a care ouer vs, disposing of our Death, and taking account of our Life: yet rests our best payment but thanks, laud, and prayes for his mercies. Refuse you not to be tried with temptations, but intreate the Lord so to succour you in time, as you faint not through infirmity: Know this, that without the maintenance of Gods word, our life droppeth away like water.

Doubt not of Gods power yet, of each lawfull meanes, and neuer abuse his graces: and so shortly you shalbe comforted. GOD will not suffer such as haue set foorth his glory, to groane ouer-long in griefe, and to bee ouer-come with misery, but with sound Doctrine will comfort

fort our corrupting flesh, and languishing desires, with the society of Saints, and melody of Angels in Heauen.

Vnderstand this I pray, that wee which are not yet punished for our transgressions, haue no cause to reioyce at others which are afflicted, but rather to feare, that the dilation of our punishment wil be more grievous : for though our God doeth come with leaden heeles, hee striketh with iron hands, recompencing the tardity of his stroake, with the grauity of the wound.

Do not grieue to depart out of the miserable cottage of this World, into Heauen, the Citty of Saints : where possessing Christ, wee shall enioy all things with him. *Rom. 8. 32.* Farwell Riches that are vanity, pleasures that are hurtfull, and sin which is damnable. Come to mee, O my God, for thou art Truth, and thou O Christ, my Redeemer, with thy merriits ; and thou Holy Spirit, my Guide and Comforter : Regard no earthly

earthly things, for they are of short continuance: make the ioyes of Heauen the objects of your soule, which are eternall: Desire God eyther mercifully to preuent the plagues, or else to grant you patience to sustaine them when they come.

It was *Pauls* aduantage to haue *Agabus* Prophecie of his Chaynes, that so by his flight hee might eyther defeate the *Iewes*, or by premeditated Resolution lighten or preuent his bonds.

Although no Repentance can alter the Almightyes decree, yet resolved patience may the better endure it: the safest sheiter in all our afflictions, is our faithfull relying vppon Gods assistance. And our best improouements of Gods power, is by our infirmity.

No stronger instigation of merrey, then our acknowledgement of misery, as the priuiledge of greatnesse is to relieue the impotency of distressed supplicants.

We must labour to gayne by faith,
E and

and not to loose by infidelity, well knowing prosperous issues daily to attend the living images of the Deity: your faithfull weaknesse becommeth not any disadvantage for glorious triumphes.

No Martyre insulted vppon by the furious tyranny of his enraged aduersity, but hath faith for his Aduocate; naked Truth for his Guardian; and the Holy Ghost to keepe him farre from disconsolate distresse. Let your still armed confidence tyre out your tormented sorrowes, or sicknesses whatsoeuer: Let vs all rest vndaunted, well knowing that God sustaynes vs, who doubts of the Sunnes being, although it doe not alwayes shine? Or of the faith of *Iob*, though it were ouerwhelmed for a while. Know this, we should all, that the Elect themselves may fall, though built vpon the Foundation of G O D: yet the Lord keepes them from perishing, though when they stand, he keepes them not from falling.

That

That blessed Apostle Saint *Paule*, tooke betweene *Damascus* and *Ierusalem*, the happiest fall that euer the Earth was honoured withall : *In via Iudeus cecidit, ut resurgat Christianus*, sayth *Chrisostome*. Hee fell in the way a Jew, or rather from a Jew, that he might arise a Christian. It is our heauenly Fathers mercy that rayseth vs when wee are fallen, but our faith must keepe vs from falling : When wee are raysed wee stand by Faith, and wee come through Faith into this Grace, wherein we stand : Shall we stand by the habits of Gods mercy and grace, *Rom. 5. 2.* and shall wee fall from the acte thereof by a wilfull Apostacy, God forbid ? Let vs rather perseuer in Faith, and that vnto the Death ; weighing what wa-uering Age we are fallen into, and strange opinions, euen of the pillars of these times.

Content wee our selues to passe from troubles and calamities, into euerlasting ioyes : for Death is but an entrance into blisse, and as it were,

a casting Anchor into the Hauen of Heauen: Crye to God with *David*, *What profite is there in my Blood, when I shall go downe into the grane of forgetfulnesse.*

Likewise *Hezekiah* prayed against Death, desiring to be reconciled vnto God, to giue satisfaction to God, and his children.

None so free from sinne, but stand in great neede to bee purified from sinne, and purged from the soares, blaines, and blemishes of iniquity: Beware of grudging when the Lord striketh you, because it is alwayes for our good, and he resteth both able and willing to deliuer vs at his pleasure. *Psal. 33.17. Behold, the Eye of the Lord is vpon them that feare him, and put their trust in his mercy, to deliuer their soules from Death, rest there neuer so many turbulent tryals: Yea, it is indeede our commodity that God doeth not accomplish his promises, so soone as wee could wish, that staying with patience his leasure, wee may bee crowned*

crowned with the more glory in the end. As euery father nurtureth his sonne, so doeth the Lord his children, but it is to walke in his waies. The Children of God shall knowe this, that all sorrows and sicknesses, crosses, and troubles, are to prooue vs whether wee will: *Loue the Lord God with all our hearts and Soules, in our greatest griefes, and saddest sorrows, yea or no. Deut. 13. 3. 4.* Gods seruants must bee no flinchers, but both followers and fighters in the Lords quarrell, preferring the Lords glory, before their owne soules safety.

Deut. 13. 3

Do not thinke that each trouble commeth on you, because the Lord is not with you: For the most tender hearted mother will now and then hide her selfe from her Childe, to trie the kinde and louing affection thereof towards her, that afterwards finding the loue of her little one, shee may, as it were, put it in her bosome: So our heavenly father, to finde out our corruptions (where-

of wee our selues are ignorant) hee doth swinge vs for our follies, that falling weeping at his feete, he might louingly take vs vp, and kisse vs with his mouth.

No euils come vpon vs, but when we forsake God, who rideth vppon the Heauens for our helpe, and on the Clouds for his owne glory. *Deut.* 33. 16. When the hand of God is vpon you, repent of your sins heartily, rather then by your power and pollicy to resist the working thereof: whatsoeuer your disease is, saylenot for to consecrate your selfe, both soule and body, to the Lord of glory, and you shall not doe amisse. No remedy but we must needs enter into the way of all the World, know we all therefore in our hearts, and perswade our soules, that all the good things which the Lord hath promised vs, shall come to passe vnto vs, and no euill can come vnto vs, but by our Disobedience. God that plagued *Egypt*, brought *Israel* out of *Egypt*: Hee that brought *Israel* into the

the Red Sea, knew how to bring them out to their enemies confusion, and the comfort of his children. Do we according to the course of nature, we may hope vndoubtedly to liue in the state of grace : the Lord beeing farre more willing to blesse then to curse : But alas, it is the nature of our flesh, no longer to obey God, then when we are vnder the Whippe or scourge.

Therefore doeth the Lord make it oftentimes the end of his punishment : to call vs to Repentance, that wee may seeke both for health and helpe at his hands : The Church of Christ now is, and must be still subiect to manifold afflictions, howbe it, God at length will giue ioyfull issue, deliuering them from all troubles.

Desire rather the comfort of your poore soules, then the ease of your bodies ; for the Almighty giueth much bitternesse to their soules, that now and then had the fairest bodies, to cause vs to haue more care and

respect to the inward man, then to the outward forme. It is vsuall with God to plunge into aduersities, not to hurt but to heale, not to kill our bodies, -but to saue our soules from destruction.

It is G O D S mercy towards his Children, and his fauour vnto his Friends and followers, to make them pertakers of piety, and examples of Holinesse in their places. I desire you call vnto minde this one thing, which is, that although *Dauid* were annoynted King, and that by a Prophet, yet God would trye him in sundry sorts, before he had the vse of his Kingdome. Art thou a *Dauid*? thinke it not much to fall vpon thy face to the ground, before *Iona-*
than, to crouch knees, and kisse to saue thy life; much more for a while to be sicke (that in fine) thou mayest become a Saint. In man resteth no Iustice, whats good in vs, rests all of Gods mercy, from him we receiue it. It is our infirmity that in time of our sorrows we do no more comfort

our selues in the Lord our God then we doe.

In each trouble and aduersity wee are to consider the prouidence of God, and not like raging Beasts to forget both our owne duty, and contemne GODS appointment ouer vs. It is Gods pleasure, to make as though he would leane vs for a time, yet if wee trust in him, wee shall bee sure to finde comfort.

Our heauiest lamentations ought not to bee excessiue, but moderate; well considering this, that wee are to praise and glorifie GOD in all his doings, and remembering that many sobbes and feares both follow and befall the faithfull ones: yet shews GOD himselte most liberall to his seruants, when they seeme to bee vtterly destitute of any comforts at all.

Holy Scriptures doe warne vs at large, that there is neyther rest nor quietnesse to bee looked for in the world, but variety & change of things both in Church & Common-wealth,
longer

longer then God preserves them by his protection ; where his Word is truly set forth , Vertue! esteemed, Vice punished , and Concord maintained, there all things flourish : but abominable vices must wither before commendable Vertue can grow : wee must loath the way to the dungeon of Hell, before that with courage wee can clime to the Kingdome of Glory.

1 Reg. 2.
26.

The sufferings of the faithfull haue their priuiledges. 1. *Reg.* 2. 26. King *Salomon* would not slay *Abiather*, because hee had borne the Arke of the Lord God before his father *Dauid*, and because hee had suffered in all wherein his father had beene afflicted. *Eliab* was a good man, and both beloued of God and man ; yet wearied in the Wildernesse, fate downe vnder a Tree, willing to dye, sayd ; *It is enough O Lord, take my soule, for I am no better then my Fathers.* And why was this ? because hee was iealous for the Lords Glory , which wee all should stand out for to the losse of
our

our limbes and liues.

Gods punishments are not to destroy vs vtterly, but to chasten vs, and to bring vs to the knowledge of our selues: and to know how much better it is to serue God, then Tyrants. God neuer seeketh the Death of a sinner, but his Conuersion. *Ezec.* 18. 32. *Ecc.* 33. 11.

The Lord is with vs while wee be with him, and will be found of vs, if wee forsake him not: God doth reserue vnto himselfe a number whom hee will heare, both for himselfe and others: Pray faithfully, and your confidence cannot bee frustrate. Bee wiser then *Asa*, who when hee was sicke, in the extremity of his disease, sought rather vnto the Phisitians, then vnto God. 2. *Chron.* 16. 12. Where all Christians should know, that first wee should seeke God to purge our sinnes, which rest the chiefe causes of our Diseases; and afterwards vse the helpe of the Physitian, as a meanes by whom God waketh. Remember I pray you, that affliction
gineth

2 *Chron.*
16. 12.

giueth vnderstanding ; so that such as haue hated God in their prosperity, must now in their miseries both sue and seeke to him.

The best of vs are no better then was King *Manasseh*, who neuer regarded God till hee was put into fetters, and bounden in Chaines, and carried to *Babell* : Where being in tribulation, hee then prayed to the Lord his God, and humbled himselfe greatly before the **GOD** of his Fathers ; and God was intreated of him, and heard his prayer ; and brought him againe to *Ierusalem*, into his Kingdome : then knew *Manasseh* that the Lord was God.

See how God by our afflictions doth giue vs vnderstanding, so that whereas wee hated God in our prosperity, now in our misery wee seeke vnto him. When God punisheth vs, it is to make vs see our miseries : he would not exercise vs vnder our Crosses, but to make vs loath the Earth, and loue the Heauens. Why are we all exercised with
woefull

woefull crosses, and most bitter calamities? not to hinder, but further our passage to Paradise.

I hold it farre better in time of your sicknesses, to commend and commit your selfe to God, and his protection; then by seeking ordinary meanes to giue an occasion to others, to think you doubt of Gods power.

Are wee in misery, let vs all fast and intreate God for mercy, and hee will not finally forsake vs: wee should consecrate our selues to him that made vs, so shall wee be deliuered at the last from each malady, hell, death, and dangers: Our louing God and heauenly father would not afflict vs, but to the enforcing of vs to the better keeping of his Commandments, whereunto we could not be brought by Gods great benefits.

Ahasuerus and *Haman* sate merry, and drinking Wine, when *Esther* was fasting, and *Mordecai* mourning; yet went merry *Haman* to the Halter, and *Mordecai* to preferment.

I intreate you that you neuer doe
mistrust

mistrust the rare prouidence of God, who turneth the ioy of the wicked into sorrow, but the teares of the godly into gladnesse. It's the lot of holy men not onely to bee afflicted outwardly in body, but also inwardly in minde and conscience, with temptations of seeming friends, and diabolicall disputations vrging to despaire.

Sathan will tell thee, that God is a seuerer Iudge, and thy mortall enemy; and therefore it is but in vaine to sue to him for succour: Such comforters as these bee not come to comfort you, but torment you, and to adde one affliction to another. Bee you therefore constant to resist the Deuill, and all his temptations; and so at length you shall bee sure of good successe.

I know my Brethren, that yee rest not like a blocke, insensible; but that in your patience you feelee afflictions and grieffe of minde: yet keepe you a meane herein, and rebell not against God as the wicked and vngodly doe.

But

But confesse you that God is wise and good, although his hand be soare vpon you, yet doth hee all things in Iustice and Equity.

Cease not therefore to feare God, when his plagues are most vpon you: for the more you suffer, the more glorious shall bee your Crowne: Satan can goe no farther in punishing you, then the Lord will permit him for your good.

Iob teacheth vs not to measure Gods fauour by the vehemency of the disease wherewith wee are perplexed: for then might *Iob*, and peraduenture your selfe suppose that God had cast you off, because he vseth often to leaue his owne without helpe, and most wonderfull afflicted with soares, sorrowes, and diseases. As wee rest contented with prosperity: so should wee be with aduersity, acknowledging his mercy in the former, and his Iustice in the latter; still bridling our Impatiency or murmuring against God.

Judge none the more sinfull because

cause of their sorrowes, neyther ought wee to bee weary of our liues, because wee are subiect to infirmities : But because wee are giuen to sinne and rebellion against God ; therefore should wee feare and tremble, and the rather because murmuring against God in affliction doth but increase the paine, and vttereth mans folly. *Iob 5 . 17. Behold, blessed is the man whom God correcteth.* Therefore refuse not thou the chastisements of the Almighty : *vers. 18. For hee maketh the wound, and bindeth it vp, hee smiteth, and his hands make whole.* God sendeth trouble after trouble, that his Childred may not for one time, but continually trust in the Lord ; and how they shall haue a comfortable issue euen in their greatest and last temptation : which promise though it bee not alwayes performed, yet it doth the L O R D recompence it otherwise, to their advantage.

My G O D might damne mee to Hell, whilst hee whippeth me for Heauen :

Heauen : the afflictions I sustaine,
came for my owne sinnes; and pro-
mise to my soule through my Sauour
Christ Iesus, a most happy conquest
ouer them all.

By afflictions God keepeth vs as
in prison, and restraineth vs from
doing euill; neither can any set at li-
berty but God our Lord, who is not
rigorous to any, but righteous to all.
God sanctifie your afflictions, and
free you from misery, comfort you
in Paradise, and establish you really
with Glory, Amen.

Wednesday Meditations.



When the LORD doth
visite vs, and not presently
free vs out of trouble; we
must beware and take heed
that wee murmur not against God:
to require, or grudge at his chastise-
ments. God sometimes suffers his
euen to wrestle against despera-
tion,

tion, and to see no glimering of his mercies ; sometimes againe hee causeth the hearts of his dearest Children to leape for ioy, then making his Maieſty moſt knowne, when it may tend moſt for the comfort of the Eleſt ; Learne wee all to waite the Lords leaſure for our deliuerance, not to preſcribe his time, but ſtay his leaſure ; and willingly waite till he comfort vs againe.

God forgetteth not to bee gracious, though ſometimes hee ſeemeth, as though hee would ſhut vp his loving kindneſſe in diſpleaſure : Howſoeuer it pleaſeth GOD now and then to humble his Children, yet hee forſaketh them not for euer.

What are many nights of afflictions in compariſon of the ioyfull morning, and ſun-ſhine of the euerlaſting mercies and fauours of God : Theſe, theſe reioyce our ſoules, and comfort our hearts which are oppreſſed with ſorrow. *Deutro. 8. 16.* The Lord humbleth his Chosen people, and prooueth them that
he

hee may doe them good at their latter end.

A man may gather more vndoubted assurance of GODS euerlasting fauours towards his soule, by inward afflictions, then by any outward prosperity in the world.

Let vs all consider the manner of Gods dealing with his people in the world, hee will now and then spoile vs of all our Sences, and feeling of his Mercies in Christ; yea, suffer vs to lie bleeding in our miseries, yea, scorched and tormented with the heate of Gods anger for sinne. But when our hope rests euen gone, then doth our heauenly Father send a gracious raine, and a blessed shower, to quench the heatell of our poore afflicted soules for sinne, which shall be as mercy to men in smart and misery.

Obiect. But tell mee this, why seeketh God his seruants in so much misery?

Obiect.

Ans. To make vs all to depend of him onely with faith and patience.

Ans.

Secondly, to make vs to know and

2.

3. see that wee are nothing of our
selues, but that all the strength wee
haue, it is onely in Christ. Thirdly,
to stirre vp our hearts to seeke and
pray vnto the Lord more earnestly for
4: helpe and succour. Fourthly, to make
vs esteeme the mercy of God more
highly, because things easily come
by, are lightly esteemed; but things
long in getting, costing much trouble
and paines, are most sett by: often
therefore doth the Lord deferre his
mercy vnto the last gaspe, that so it
might be the more esteemed.

Oh waite wee G O D S leasure,
though hee deferre long, and seeme to
forget vs: wee hope Lord, for life
in the midst of death, and say,
though thou kill vs, yet will wee
trust in thee; although thou deferre
thine helpe and comfort for many
yeares, yet will wee neuer let goe
our hold, but still hang on thy mer-
cy with our hands of Faith, saying
thus; Lord, though thou hast al-
ready whipt mee diuers wayes, yet
will I neuer forget to meete thee
with

with my repentant teares : well knowing thou esteemest nothing when Reformation of heart and life is wanting.

Iudgements come eftsoones from God for our sinnes, yet layeth hee no more crosses vpon vs, then hee in mercy will make vs well able to beare : granting such an issue, as wee shall gaine more in the Spirit, then wee shall loose in the flesh.

Content your selfe my Brethren, the Crosse in G O D S due time shall bee your aduantage, and leaue a sure blessing behinde it ; G O D imposing no punishments vpon vs but for our sinnes, the tryall of our Faith, Patience, &c.

For our Heauenly Father doth afflict vs with light affliction, to make vs runne vnto him and kisse his rod: he afflicting vs for our good, the reformation of our liues, and the saluation of our soules.

I deny not but the best of Gods children may be afflicted with sicknes and

wounds, with troubled Consciences. Gods rod being good both to purge our corrupt and cankered hearts, and for the humbling of them throughly to the exercise of faith, patience, and prayer.

Hee knowes little that knowes not this, how the poore Members of CHRIST must bee afflicted, and liue in sorrow, sicknesse, and grieve of minde; yet granteth the Lord patience to endure all.

By teares, sorrowes, and grievous sicknesse, doth God fyle away the cankered rust of our Rebellions, that wee might bee more feruent in Prayer, hunger more after Heauen, and the more eagerly depend of his fatherly goodnesse, and diuine graces. When wee doe aske one thing, hee giueth vs another that's better for vs, that wee might learne wholly to depend of his goodnesse all the dayes of our liues. Are you in distresse, fling your selfe into the blessed Armes of the LORDS mercy, so will hee vndoubtedly giue

giue you euerlasting rest vnto your soules: such is the loue of GOD, that hee neuer failes nor forsakes his Children.

Neuer despaire for any troubles, but perswade your soule this, that the God of peace will shortly treade downe Sathan vnder your feete: hee is faithfull that haue made vs this promise. *Rom. 16. 20.*

*Rom. 16.
20.*

Affliction being our portion on earth, wee must labour to get faith and patience in our soules, that so wee may hold out vnto the end. As wee are Gods Children, we finde no promise in the Word of God to be freed from temptations and trials, pouerty, sicknesse, &c.

Howbeit as wee are Gods Children, wee haue this promise, that these things shall neuer hurt vs, because the Lord will so sanctifie them vnto vs, as they will surely leaue a blessing behinde them.

In time of danger and death, nought in the world should more comfort vs then this, to remember

that wee have walked before G O D in truth, and with an vpright heart. *Esay 28. 3.* This cheered *Ezechiah* when hee was going the way of all flesh, that hee had vndertaken much paines to know the L O R D S Will.

The best Christian is the most co-uetous in all heauenly knowledge of God, and our saluation by Iesus Christ; the Childe of God is no sooner in perill, but the Lord putteth vnder his owne hand to deliuer him from death and danger.

Forget not God who sayth, *Esay 54. 17. 8.* For a little time haue I forsaken thee, but with great compassion will I gather thee. *Psal. 34. 17. 18.* The Lord is neere vnto all those that are of a contrite heart, and will saue such as are afflicted in spirit.

Doth not our Sauour comfort his Disciples thus, *Iohn 14. 18.* I will not leaue you comfortlesse, but I will come vnto you, euen I, and I am with you to the end of the world.

Doubt

Doubt not but there is comming a time of refreshing, that will breake out as the rising of the Sunne, and the bright beames of the Morning after a tempestuous Night : which of all things will bee then most ioyfull and comfortable. When deliuerance shall bee most welcome, then will shee breake forth : Howsoeuer the hope that is deferred, may for a time bee the fainting of the heart, yet when the desire commeth ; it is as a Tree of Life.
Proverbs 13. 12.

The Children of God learne by Aduersitie to come home to their heauenly Fathers house. For when neyther preaching, nor praying, blessings, nor threatning will caue them to come : then come the Plague and Pestilence, Famine, and Warre of themselues, meere crosses, but sanctified by God vnto vs, if we make right vse of them : wherefore the state of affliction is safer then the estate of prosperity. The Philistines could not vnderstand *Sampsons* Riddle, how
sweete

sweete came out of sower, and meate out of the eater. No more can the worldly minded vnderstand, that tribulation bringeth out patience, and momentary afflictions a most excellent waight of eternall glory.

*Esay 26. 16.
Luke 15.
18.*

Crosses for the present, it's true; they are not pleasant: but afterwards they bring the quiet fruite of Righteousnesse vnto them which are thereby exercised. See *Esay 26. 16. Psal. 1. 17. Luke 15. 18.*

Know this all yee people, that there is more sollid Ioy in suffering rebuke with Christ our Maister, then in all the pleasures of sinne which are but for a season. Why doth God oft thus visite our *English Nation*, and as it were the very Citty and Seate of our Soueraigne, with the famous Academies of *Oxford* and *Cambridge*? but to this end, that troubles visiting vs, wee, euen this whole Nation might powre out our prayers, whilst his chaltening is vpon vs, or our brethren; as *Hager* prayed while *Ismael* cryed.

The

The *Israelites* in time of their prosperity, forgot God and all the mighty workes which hee had done for them.

Psalme 119. 71. Therefore suffered he them to wander in the Wildernes, where they found no Citty to dwell in: then cryed they vnto the Lord in their troubles, and he deliuered them out of their distresses.

psalm, 119

Did the Prodigall sonne euer intend to returne home agayne to his Father, till the Famine Pinched him? No, no, it was the Famine that met him and pinching him at the heart, made him to resolute to packe home to his Father, acknowledge his fault, and intreate him for pardon. *Jonas* slept in the ship, but he both watched and prayed in the Whale. It is good, sayth *Jeremy*, *Lam. 3. 27.* for a man to beare the yoake in his youth: And *Dauid* acknowledgeth it good for him to be afflicted. And our Sauiour *Christ* telleth vs, that our heavenly Fathers manner is, to purge e- uery branch that it may bring foorth more fruite.

Lam 3 27

Afflictions

Afflictions are of singular vse, to turne vs vnto God: Suffer wee them therefore to turne vs, and to bring vs home to our Heauenly Fathers house and presence.

Truely there is nothing better for any of vs all, young or old, man or Woman, then afflictions, if God sanctifie them vnto vs, and giue vs the true vse of it, it will make vs search our hearts, and call our liues to account: yea compell vs to runne vnto God by earnest and hearty Repentance and prayer, denying our selues, and relying on the mercies of God in Christ.

True it is, that no Visitation for the present is sweet, but afterwards it bringeth the Fruite of Righteousnesse to such as are thereby exercised, more solid ioyes in suffering with Christ, then rest in Worldly pleasures, that endure but for a season.

Whatsoever befalls vs, looke wee alwayes to the hands of God, and obserue we his angry Countenance towards

towards vs by reason of our finnes, and horrible impieties : Labour wee to reforme our faultes, and marke we from whose hands our punishments come.

This obseruation will bee a good meanes to bridle vs, and keepe vs from impatience, murmuring, and muttering agaynst the Lord: Thinke this of Gods Iudgements, that they come not by chance vnto vs, but looke we vnto the hand of GOD: Who sayth, I draw my sword, I kill and make aliue, I send the plague and pestilence to consume and to Destroy.

In all this, let vs say with the Psalmist 119. 75. *I know, O Lord, that thy Iudgements are right, and that thou hast afflicted me iustly, laying no more vpon me, then thou enablest me to beare* : The Spirit of GOD teacheth vs wholly to relye, depend, and waite duely vppon his gracious promise, whose Countenance is still towards vs : Weigh well what true comfort and happinesse it is vnto a
poore

poore distressed soule to heare, come thou hither, I am thy Saluation. It is the manner of me (the God of all flesh) neuer to strike with my iudgements, but first to giue warning: so as if men wilbe wise to beleeeue my Word, and amend their liues, they may auoyde my Iudgements, or going on in Vice and folly, be most worthily plagued and punished.

It is the Lords mercy to admonish before hee correct vs: Hee speaks sometimes vnto vs by himselfe, and sometimes by Christ Iesus: the wisdom of the Father crying and calling vs to heare his voyce, and to receiue Instruction, vsing fayre meanes to win vs, rather then threatenings to fright vs.

Let vs all, I beseech you, be reclaymed by his Word and gentle Voyce, before his Wand shewing Wrath, and the prepared rod both Wrath and Displeasure: Are we weake, they are meanes to Repentance and Reconciliation: looke wee backe therefore vnto our former Race of yeares, crying

ning his Maieſty to deale mercifully with vs. Let vs take heed that wee accuſe not God of any hard dealing, but rather accuſe the hardneſſe of our owne hearts, that are ſo vnwilling to be warned by his Word and Iudgements.

The Lord doth often humble vs, to bring vs home to himſelfe, by his Word and by his Iudgements; yea, his mercies, & the motions of his ſpirit doth our heavenly Father uſe to humble vs. So plagues and iudgments, woes and miſeries doth the Lord cauſe to light vpon vs, mealting euen away (as it were) our corruptions in the boyling Caldron of common Calamities.

God by ſickneſſe teacheth vs not to truſt in our ſtrength, for wee are as a ſtaffe in a mans hand; except the Lord hold vs vp, wee cannot ſtand, but downe wee fall one way or another; as *Peter* had into hell, if Chriſt had not held out his helping hand.

Wee are all the Lords Seruants, hired to labour in his Vineyard, and therein

therein to perseuer vnto the very eue-
ning of our dayes , dedicating vnto
him both Cure, Soules, and Substan-
ces, Liues, and Labours.

Lay hold betimes of the mercies
of God in Christ Iesus, and let ney-
ther sorrowes nor sicknesses make vs
to shrink from him. Afflictions
are of excellent vse, to turne vs vnto
God, both the Church of God in
generall, and the seruants of God in
particuler: When they do not profit-
ably vse prosperity, nor behaue them-
selues thankfully in the day of peace,
they must bee touched with Crosses
and Troubles, sicknesses and sor-
rowes, which will cause vs all to
call our euill wayes to remembrance,
and turne our feete to Gods Testi-
monies.

*It is the Promise of God, 2. Samu.
7. 14. 15. To Dauid and his Posteri-
ty, that hee will be his Father, and
the Father of his Seede; and sinning
he will chasten vs with the rod of men,
and with the plagues of the Children
of men: That is, gently as Fathers
chastise*

2^d Sam. 7. 14
15.

chastise their Children, but neuer take his mercies from vs.

Why are wee often scourged of our heauenly Father? but because we are frozen in the dregs of corruptions, wee spend our dayes in carelesse security, without an holy feare of his Name: Therefore comineth his holy hand to change our estates, to awaken vs from wickednesse, to chasten vs with his rods, and to purge vs with fire. Turne wee our hearts towards our heauenly home, cease wee neuer vntill wee get fast hold of his most holy hand, that can powerfully draw vs thorough Hell to Heauen. It is Gods fauour to call vs from Hell by afflictions, and thereby to breake in vs the power of sinne, and to let out such corrupt blood, as else would much hinder the thriving of the best graces (of our most mercifull Father) more soules, and this is oftentimes one cause why wee are estoones held long in the Cabin of Care, and bedd of Afflictions and woes, by reason that
G through

through wilfull wantonnesse, wee abuse our strength, and to the great dishonour of God, and ruine of our soules. Did not the sufferings of our Sauour shield vs from damnation? Seeke yee euer to bee bettered in Obedience, reformed in the whole man, humbled vnder Gods hands, examining your hearts what sinnefull actions haue passed from you, that the Lord should thus strike and visite you. After sight of your sinnes, bee sorrowfull in soule, and humbled in heart; marking well what God doth still aime at: Not by sorrowfull sicknesse to destroy you, or to confound you; but to enforce you to call your owne soule to sigh, and your very heart so to see your owne sinnes, as (in a sanctified course) you may come home to your selfe, and say from your soule, this surely resteth the correcting hand of God, which now striketh me for my sinnes. I will now therefore returne vnto my heauenly Father by true repentance: for hee that now striketh mee, will both heale mee, and helpe

helpe mee; or perceiuing of Gods anger, and feeling of his Iudgements vpon vs, should cause vs to sigh and sobbe, and goe softly; yea, to seeke the Lord earely, who in Iudgement remembreth Mercy: and howsoeuer God whip and scourge vs (that are his Children) yet his mercies will he neuer take from vs.

Be you sure that God humbleth you no otherwise in the world, then hee handled his onely Sonne, who hath begun to drinke to you this bitter potion; not onely assaying it, but drinking to you a full draught. It's not onely a comfort, but a glory, to bee partner, and fellow-sufferer with CHRIST, who delighteth to see in vs some representation of himselfe.

Wee are no members of Christ, if wee participate not with him of the persecutions and iniuries of this life. Our heauenly Father will neuer hold backe his mercies from those, whom our Sauour entreateth mercies, wee can not bee overcharged

who are charged with Christ, who from euery crosse hath now taken away both the Infamy and the Curie, and hath made it a Tribunnall and a Throne of Iudgement for for all the World. Christ hath now made the action of bearing the Crosse both inblameable and honourable.

Are you afflicted in Conscience, get you vnto Christ, that good *Samaritane*, who will powre Wine and Oyle into our wounds.

Christ suffered, all had all against him for vs, and will wee contentedly suffer nothing for him? did euer any trust in God, and was not deliuered?

Or did God euer finally forsake those whom hee fauoured? Or is deliuerance from temporall calamities an assured signe of Gods fauors? Surely no; for the Iudgements of God are both secret and vnsearchable; nothing making vs miserable or happy, but that which is eternall: Cry wee therefore, Lord, so sanctifie our griefes, as thou communicate there-

therewith thy Graces vnto vs. Let euery calamity and crosse admonish vs of our Disobedience, that first brought into this world sicknesses, and sorrowes, molestations, and miseries, diseases and death. O let vs be glad to suffer troubles, and trauels in this world, esteeming our whole time of life, as the forty yeares trauell into the Land of promise; or as the sixe dayes of labour which goe before the Sabbath of rest.

O Lord, we are all but as Lamps of Clay, and as vnpolished peeces of Wood, yet doe wee humbly present our selues vnto thee, make of vs what it pleaseth thee: Wee offer our selues wholly vnto thee, desiring to depend altogether vppon thee

This World *Jere. 30. 7.* is a time of *Iacobs* trauell, yet shall hee be de- from it.

The Lord of Hostes will breake the enemies yoake from off his owne peoples necke, so that Strangers shal no more serue the selues of *Iacob*.

This is the comfort of Gods people, that howsoever God punisheth, yet it is to saue them; though hee correcteth vs by his Iudgements, yet will he not vtterly cut vs off in his anger.

If our bruising were incurable, then were our wounds dolourous, if no Plaister or Medicine could helpe vs, then were our case most desperate.

But wee haue a Sauour, and most kinde *Samaritane*, restoring our soules both from death and danger: yet as the Iron must bee well heated in the fire, ere it can be wrought with the Hammer, and driuen out on the Anvile: So may wee not passe to the Pallace of Paradise, till first wee suffer many stroakes of holy temptations, and passe thorough the fire of piercing tryals. The holy Saints, and blessed Martyrs haue thus passed through this world of woe, and come to the Crowne of glory.

God is eftsóones sending troubles and afflictions to such as hee best lo-ueth, because they should not busie
their

their thoughts with worldly occasions, but still be labouring and hastening on their Journey towards Heaven. It is the wisdom of God to deale roughly with his chosen Children, making their liues both painefull and labourious to them, to cause them to make the more haste to finish their Journey, without loytering in the shadow of this world, and so to loose the day-light, and goe on stumbling in the darke.

Nothing is more honourable for any Knight or Souldier, then to beare the Armes of his King and Captaine, neyther to any true Christian, then for to suffer triauell and persecution, as his forgiuer and keeper Iesus Christ hath done.

Learne wee all to wade thorough calamities after our Captaine, looking for that Day which may enrich vs with eternall happinesse: I beseech you make benefit of your present tribulation.

Gods people must remember that it is safer sayling through the bitter

stormy seas of afflictions, then dancing at pleasure vppon the calme streames of Vanities. But who flies from Prosperity, as from the Pestilence: Or thinke themselves safest, when it is farthest from them.

Our way to Heauen, is not by prosperity or high looks, treading on our Neighbours neckes, and contemning of the poore:—but through persecutions and crosses, reuilings, scottings, and all ignominies of the world, which patiently wee must indure and suffer, for our Sauours sake.

Shall the Estrich digest hard Iron to preserve her health: The Souldier indure hardnesse, to achieue the Conquest: the sicke Patient swallow bitter pils, to be eased of his griefe: and shall we neyther abide soares nor sicknesses, stormes nor tempests to get into the place of blisse, and Kingdome of Glory.

As *Jacob* thought his seauen yeares seruice short, for the great Loue that he bare to *Rachell*: So should all the tribulations of this World, for the

the Kingdome of Heauen. *The Lord will surely saue the soules of his Seruants that put their trust in him, Psal. 86. 2. and call dayly vpon him.*

Hee would not bid vs call and cry vnto him, vnlesse hee ment to ponder our humble desires ; let vs truely worship him on earth, and he will surely glotifie vs in Heauen : If wee but once heartily desire to walke in the truth, God will so knit our hearts vnto him, that we shall surely finde deliuerance from the nethermost Hell.

God wil not finally faile to strengthen his Seruants, to shew some token vpon you for good, so as you shall bee both holpen and comforted. *Psal. 86.* Though the Lord our God sometimes turnes his face from vs, yet will hee at last satisfie vs with his mercies, and being his seruants, shew vs his glory. *Psal. 90. 16. Yea, the glorious Maiesty of the Lord our God shall be vpon vs, verse 17.*

psal. 90. 16

O perswade your selfe to be vnder the defence of the Lord, and to abide
vnder

Psa. 91. 15

vnder the shaddow of the Almighty: so shall you be safe vnder the Wings of God; his faithfulness and Trueth shalbe your shielde and buckler: So high hath God set an house of defence for all his Children; *as hee will deliuer them from horroure, and bring them to honour. Psalme 91. 15.* Oh

Psa. 101. 10

happy, and thrice happy are you, when for the voice of your groaning, your very bones will scarce cleaue to your skinne; and when you doe now and then mingle your drinke with Weeping, and washing your bed with brinish teares, wayling for your sinnes: neuer thinke but that *God which hath cast you downe, will vndoubtedly take you vp. Psalme 102. 10.*

What though your Spirit bee vexed within you, and that your heart within you be desolate and gasping; yet lift your soules to God, flye vnto him to hide you, so shall he lead you into the Land of Righteousnes, keepe you from trouble, and guide you into the Celestiall chamber of
presence,

Presence, where as no enemies shall vex you, because you are his Seruants.

O the mercies of our most gracious God and Heauenly father, who whilest in Iustice hee might consume you for sinne: Hee sanctifieth vnto you your present visitation, that your flesh being wounded with feare, you might possesse your soules by dreading the mighty power of God, and escape his Wrath, neyther stricken with terrour, nor once tasting his iudgements. *Looke you neuer Despire, because God which smiteth, healeth.* Hosea 6. *And tendereth his pardon, before that wee perish.* Ionas 3. Desire wee should still to haue our Heauenly Father to correct vs in mercies to amendment, *but not to plague vs to our destruction.* Iudith 8. Iob. 11. Wis. 11.

Hosea 6.

Iob. 11.

You cannot call faithfully vppon God, but he helpeth: Nor trust truly in him, and be confounded. *Iob 5.* The Lord bringeth backe from the gates of Death, and restoreth the sicke

sicke to their former health : yet vse we must the Physition, and medicinal potions, for the procuring and maintayning of our health. As King *Hezekiah* being sicke, he prayed and wept, vsing these meanes to pacifie Gods anger: And though GOD could haue healed *Hezekiah* without meanes; yet God directed his Prophet to apply a playster of Figges to his soare, to ripen and heale it.

Thus are wee taught how to behaue our selues in times of our sicknesse : First to pray to our heauenly Father for health, and that with troubled teares, and penitentiall cryes. And then to vse profitable meanes, and not to neglect them: If at any time men thinke to prepare themselves to dye, especially when they are in the greatest dangers, sicke and in the way to the Graue, and so to iudgement : now see you haue a charitable heart towards all men. *David* was carelesse in Gods seruice, before he was afflicted. *Psalme 119.*

Jeremiah

Jeremiah neuer thinketh it too soone to suffer the Crosse. *Luke 9.23.* Our Sauour sayth, that we must take vp the Crosse dayly, although nothing did better besit vs, then afflictions. There is nothing better then it, so God doeth vouchsafe to sanctifie it vnto you, and giue you the true vse of it.

For it will make you search your heart, and call your former Life to account: sicknesse humbleth, makes you see your weakenesse, compels you to runne to God by most earnest and hearty prayer: Inforceth you to deny your selfe, and to put your trust and confidence in GODS mercies, through the merits of Iesus Christ.

The Lords bringing any calamities vpon vs, or vpon our family, is to seeke him early, that hee may remooue his Iudgements from vs the sooner: All chastisements and afflictions, yea all Iudgements and corrections come from the Lord alone, hee sendeth them, he imposeth them,

them, and layes them on vs, he moderates them at his pleasure, his quier rests full of such Arrowes, to hit, hurt, and consume vs, or in his Fatherly kindnesse to correct and better vs in our courses.

Remember wee euer, that Sathan who could not enter into the heard of Swine without Christs leaue: he hath his power bounded and limited by God, so as he cannot eyther touch vs, or torment any of Gods people without his leaue and permission, Gods prouidence being *ouer the Sparrowes in the Field, and haires of our head, will neuer neglect the Salvation of our Soules*, being a matter of much more weighty worth and moment.

This being cleare, that all our Afflictions come from Ged vnto vs, we must needes learne patience vnder the crosse: knowing that the times thereof are still determined by God, and how they will leaue a blessing behind them, giuing vs farre more in spirit, then we loose in the flesh. As soone

as wee are afflicted by the hands of God, we should presently labour to haue our Soules and Consciencs disburdened of sinne. Yea, we should learne to bee bettered by our afflictions, confesse our finnes, and bewaile them with teares: and not *wish* Pharaoh to *harden our hearts: but to Remember with Trembling, that the Righteous themselves shall scarcely be saved.*

We may not measure Gods fauour towards vs by our outward blessings or crosses. *Eccle. 9.2.* All things come a like to all, to the Iust as to the wicked: Nay afflictions are tokens of the Lords loue, the Childe is corrected the seruant cashiered.

Are we Gods Wheate *Math. 13. 12.* we must be cut with the Sickle, threshed with the Flaile, vndergoe many blowes, and bee ground to powder, with the Mill-stones of afflictions, nay baked in the Ouen of a Wounded conscience, before wee can bee bread for the Lords Table.

Art thou the seruant of God? thy heart.

Iob. 31.

heart must be wounded for thy sins : Who euer were more deiected then *Dauid* and *Iob* ; *Iob* 13. *Psalme* 6. Wounded they were both in bodies and soules: the Lord seemed to shoot at them, as at a marke ; the venome of his Arrowes pierced their soules, and drunke vp their spirits : yet at the last were *Their Prayers heard*, and *their teares seene*. *Esay* 38.5.

One droppe of the blood of Christ *Iesus*, to a dying man, for the Saluation of his soule, is worth ten thousand Worlds. We being wounded, must learne to flye to God, who only heales and binds vp the wounds of our soules : Our God is mercifull and gracious, yea his bowels earne within him to doe vs all good. Build we vppon his promises, as vppon a sure foundation, that shall neuer be remooued, *Heauen and Earth shall passe away*, but his Word shall not passe away.

Wee haue the Word and Oath of God, as two vnchangeable witnesses so that wee cannot be deceiued. A
gayne

gayne, wee haue the Sacraments of God as two Authenticke Seales, to ratifie his promises, and to make them sure vnto vs : Againe, wee haue the pawne of his Spirit to assure vs of his loue and fauour.

Now as with sicknesse God chasteneth for sinne : so is hee indeede the spirituall Phisitian of our soules, to heale all our soares, and binde vp our wounds. Bee not ashamed to lay open your sinnes, the soares of your soules to Christ Iesus : Are you now spiritually wounded, make your moane to Christ Iesus, begge as for life and death for one drop of his precious blood, to cure your diseased soules, there is no plaister to cure vs but the blood of our Sauour.

To him therefore let vs runne, and make our moane vnto him ; feare wee not to lay open our wounded soules and distressed consciences vnto him, that is a most mercifull Phisitian to our diseased soules. The plaister is tempered, & wilt thou none of it? shal thy soule rot in sin, & wilt thou despise

H

Gods

God mercies in Christ Iesus? Is not Christ Iesus the Physitian of our soules? bindees hee not vp our wounds? powres hee not the oyle of Grace into our hearts? Cures not he our wounded Consciences? Doth not hee wrappe vs in the roabes of his owne Righteousnesse, and powre out the oyle of Grace, euen the precious blood of his owne heart for our euerlasting Saluation? I desire you to know this, that it commeth to passe many times in Gods Children, that the sence and feeling of Gods fauour is oftentimes extinguished, as the comfortable heate and light of the Sunne is taken away by some thicke Clouds. Our faith is so weake, that some times wee thinke God himselfe to haue forgotten vs, and hide his face from vs, that hee will see vs no more.

But as after night the Sunne herselfe doth comfort vs, so after the cloudy night of affliction, the light beames of Gods mercy doe reioyce our soules.

So

So long as it pleaseth God to sanctifie our crosses, they shall worke for our good, and neuer depart from vs, till they leaue a blessing behinde them. Doubt you not but hee that is priuy to our prayers, will in loue deliuer vs at last from all troubles and calamities.

Gods humbling vs, is to breake downe our pride and conceitednesse, to pray the more earnestly, neuer to be left to our selues, lest wee runne and rush headlong into Hell: No crosses should daunt vs, but rather driue vs fast forward in the way vnto Heauen. Herein are wee discerned to bee the Seruants of God, and Disciples of Christ, in that wee beare stoutly whatsoeuer burden the LORD layeth vpon vs, the patient enduring the heavy hand of the LORD, is the way to saue our liues, and not to loose them. *Mark. 8. 35.*

Our bodies are all like old rotten Houses, which must be pulled down, and new builded agayne; else can

wee not dwell in them with safety and delight; our soules lament soare, and desire to bee settled in more heavenly habitations, still groane we for that glory which commeth after the Resurrection. God will hedge thy waies, darken thy pathes, spoyle thee of thine Honour, take the Crowne from thine head, remooue thy hopes, and beset thy soule with the Armies of afflictions, causing thy familiars to forget thee, and thy kined to forsake thee in the midst of all thy maladies: yet depend thou on Christ our Redeemer, and peace shall come: Dost the Lord tarry? wee must waite and comfort our hearts vntill he helpe vs.

Whatsoever our troubles be, peace is our best plea; stay wee the Lords leasure, and hee will comfort our hearts, and solace our sighing soules, and will thereby make vs more glorious to God and man.

Care wee for no crosses whilst wee haue such inward comforts, the worlds buckerings, and buffetings with Sathans winnowings, rest allas comfortable

comfortable crosses to helpe vs to the Crowne.

As there is no rest without toyle, no Peace without Warre: so looke wee for no place of blisse, vntill we be with Christ our Master, well buffetted before hand in the Seruice of God, there is little looking for freedom from afflictions, the way to Heauen being strawed with thornes, rather then flowers.

Iacob wrestled foure times, first, in the wombe with *Esau*, *Gen. 25. 22.* secondly, in his Iourney with *Esau*, *Gen. 32. 3.* thirdly, in *Mesopotamia* with *Laban*, fourthly, at *Bethell* with the Angell. To teach vs, that if wee wil be the *Israel* of God, wee must bee armed for all tryals, at all times, in all places, and with all persons, well knowing this, that at the length wee being the *Israelites* of God, shall neuer be left without a blessing at the last, Gods Children shall neuer bee without trouble, til the world be without hatred, the Deuill without enuy, and our Nature without corruption,

*Gen. 25.
12.*

wee must be fined from our drosse, and renewed as the Eagle, neuer resting safe and sure vntill wee soare vp into the bosome of our Sauiour.

God doth not onely by his Word, but also by his Iustice make vs fit for his Kingdome: Doe you thinke mee now to bee your friend, and to speake truth vnto you; trust mee, there hath no temptation befallne you, but that which appertaineth to the Children of God; our GOD is faithfull and true, and hath promised to giue an issue with the temptation.

Against temptations heare *Esay* comforting Gods Children, and crying to *Ierusalem*, that her warrefare is accomplished, her iniquity pardoned, and that shee hath receiued at the LORDS hand double for her sins. *Esay* 40. Dost thou faint? art thou weary? in him that hath no strength God our Heauenly Father increaseth power, *verse* 31. *Such as waite vpon the Lord shall receiue their strength, runne without wearisomnesse, and walke*

walke without fainting, verse 31.

Are wee not by faith the *Israel* of God, as his seruant *Jacob* whom hee hath chosen, and the seed of *Abraham* his friend? Chap. 41. 8. listen to the Lord, verse 9. Thou art my Seruant, I haue chosen thee, and not cast thee away, verse 10. Feare not, for I am with thee; bee not a-fraide, for I am thy God, I will strengthen thee, and helpe thee; and will sustaine thee with the right hand of my Iustice. Esay 41. 14. I the Lord thy God, will hold thy right hand, saying vnto thee, feare not; I will helpe thee. verse 14. Feare not thou worme *Jacob*, and yee men of *Israel*, I will helpe thee saith the Lord thy Reddeemer, the holy one of *Israel*. Esay 42. 16 I will not forsake thee, but make darknesse light, and crooked things straight vnto thee.

Esay 43. 1. Thus sayth the Lord that created thee O *Jacob*, and he that formed thee O *Israel*; Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine; when thou

pasſeſt thorow the water, I will bee with thee thorow the floods that they doe not overflow thee. When thou walkeſt thorow the very fire thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee. Feare not, for I am with thee; I wil bring thy ſeed from the Eaſt, and gather thee from the Weſt, Eſay 43. 11. I, euen I am the Lord; beſides mee, there is no Saviour. And verſe 25. I, euen I am he that putteth away thine iniquities for mine owne Names ſake, and will not remember thy finnes.

Math. 11. 28. Come to mee all ye that are weary and beany laden, and I will eaſe you.

And learne this Leſſon ſhould wee all, to ſuffer according to the will of God, committing our ſoules to him in well doing, as vnto a faithfull Creatour. 1. Pet. 4. 19. When our heauenly Fathers rods light vpon vs as it did vpon Iob 9. 34. then muſt we intreate him with teares, not ſo to aſtoniſh vs with feares, but that we may ſpeake vnto him, when once hee hath cladde

clad vs with the robes of his Righteousnesse, and washed vs white in the blood of the Lambe, *Reuel. 7. 14.*

If wee be afflicted in body or minde, cry mightily vnto God, saying; *Reuel. 14. 15. Reape O Lord, thine owne Corne, thrust in thy Sickle, the time is come to reape, I thy harvest-corne am ripe and ready for the Garner: Yea, a Cluster of thy Vineyard, and a Grape for thy Presse, yea, in Christ Iesus a draught to delight thee, gather mee O my Redeemer as wheate into thine owne Garner.* But why doe I cry so long vnto my God and gracious Father? sure I am I shal not dye vntill my Lord and God speake the word, saying vnto mee as once hee did vnto Israel, *You haue dwelt long enough in this place. Deut. 1. 16. Dentro. 1. 16.*

Reuel. 14. 15.

Deut. 1. 16

Let no pangs or paines fright vs from our heauenly Father, we knowing that our eldcst Brother Christ Iesus, the very Authour of our life, was condemned to death *Mathew 20. 18.* and that euen then when hee came

came not to be serued, but to serue, and giue his life a Ransome for many. The Lord Iesus so open your eyes, that receiuing the true sight, you may follow him that courageously through Death went himselfe vnto life.

Feare no danger to bee in death, it cannot bee but a good Entry that the faithfull passe vnto by deaths cruelty.

Dread not, neither bee affraide, for when wee renounce our owne strength, and constantly follow our owne vocation, and depend on the Lord; this resteth the true boldnesse, and most agreeable to God: such *Caleb*s rest fittest to enioy the land of promise, as treading it with the feete both of themselues and of their Children, doe most constantly still follow the LORD *Deuteronomy* 1. 36.

Know this, there is no strength in our selues, where the hand of God is not ready prest to yeeld helpe: there is no standing but falling, when we

wee fight without our Captaine.

You must know this, and all such as now feare the Lord, that God will euer helpe his beloued in their necessities, marry, the times and houres are best knowne to him who at his pleasure most mercifully reuealeth them vnto vs by his Spirit. 2. *Kings* 7. *verse* 7. to teach vs both to looke, stay, and waite vpon his holy and diuine pleasure and will. Be you not affraide God will comfort you, you haue liued long like a Christian, dye now like a Saint, surely sanctified with Grace from on High. *Felix somnus cum requie, requies cum voluptate, voluptas cum aternitate* Petrus Dauus de Stephan. Pleasant and happy is that sleepe which commeth with rest, rest with pleasure, and pleasure with Eternity. Send your thoughts before you into Heauen, as holy Harbingers of your happy soule, and see whether there bee not a desire in you to receiue the blessed Sacrament, *Viaticum aternitatis*, a blessed baite for each deuoute soule ready to trauell

travell for another life. It is the mercies of our God to make death the way to life, and by the way of mortality to cloath vs with Immortality. Oh the ineffable Mercies and Wisedome of God, to sever our soules from the dregs of our bodies, to enjoy the presence of God, and be invironed with troopes of Angels, and soules of blessed Saints.

Let vs not with the old *Arcadians* mourne one night for the setting of the Sunne, for wee shall be comforted by the breaking of the day; when wee shall see him to shine againe in his Spheare.

The people that were enraged at the death of *Romulus*, were quieted by *Proculus* his newes, that hee saw him in Glory riding vp to Heaven. Much more must wee Christians remaine full of hope at the death of the Righteous, which are layd to sleepe with their Fathers.

Who amongst you doe not mourne to behold the manifold outrages of the Children of *Beliall* in

in this so glorious a Sun-shine of the Gospel: Feare not death my deare Brethren, but rather desire with hearty teares to bee remooued from the seate of sinners, and scorers. Where some rest so vnchaste, that moderate and modest Christians may not safely consort with them: Some so insolent and proud, that you may not playnely rebuke them of their faults: Some so vnsatiabable and gluttonous, that you may not long sit with them: and generally amongst sinners of vnsanctified hearts was godlinesse neuer more vrged, yet neuer lesse regarded, though malice by euery mouth debased, yet neuer did she beare more rule.

Godly Preachers were neuer more publickely paynefull: yet publicke paynes did neuer lesse profite in priuate: The Catholicke and Apostolicke faith, was neuer since the Apostles times taught more truely, yet seldome scene lesse to Fructifie: Such is yet the Satanicall seminary of greene growing iniquity and sinnes

finnes amidst the sonnes of men. Few now in these dayes doe remember how that the Cherubins of golde vppon the two ends of the Mercy Seate, were a Worke beaten with the Hammer : Places of Prerogatiues and Honour, are not easily come vnto : Neyther can we passe to Heauen, but by Hell: Gods scourging vs, sheweth that he loue vs, and meaneth to manifest vnto the VVorld whether we be slaues or sonnes.

There is no greater Temptation, then to thinke God our enemy, going about to destroy vs, in with-drawing the most comfortable signes of his fanour from vs, then yet must we rest vpon the Lord, and by Fayth cleaue vnto him.

VVhat though by outward sence we are reiected of God, yet by our Faith must wee still apprehend his hidden mercies, and behold it a far off, in the Glasse of Gods Promises : Nay, although the Lord fayle vs, yet let vs not leaue him, vntill that he haue blessed vs, well Knowing
his

his loue, that he will hold with the one hand, when hee assayles vs with the other, proouing and Exercising our Faith, as hee did the VVomans of *Canaan*. *Matth. 15. 22.* First, Christ gaue her Faith, and by that Faith was shee mooned to seeke to him: but when shee was once come vnto him, he gaue her three Repulses. First, by saying nothing; Secondly, by denying her: And thirdly by calling her Dogge. Marke we how Christ made shew, as though he would neuer haue granted her request: yet at euery repulse, she grew the more instant, crying more earnestly vnto him; shee opposed herselfe vnto Christ, and would take no deniall.

Marke wee all here, the nature of true Faith, if you doe now rest faithfull, though you feele your selfe ouerwhelmed with sinne, turmoyled with Sathans conflicts, yea, and God himselfe both angry and offended with you. Yet can you lift vp your eye-liddes to Heauen, and giue

Math. 15. 22.

giue a glimpse at the Brazen Serpent Christ Iesus, flinging your selfe into the Armes of G O D S mercy, and catching hold of that hand buffetting you, and kisse it: Then feare not, we must not passe for the malice of men, but haue an eye vnto the mercies of God, well knowing, that yet it is not made manifest what we shall be: *But we know that when Christ shalbe made manifest, we shalbe like vnto him, for we shall see him as he is. 1. Ioh. 3. 2.*

Do not I pray you, measure the Loue of God vnto your soule, eyther by your prosperity, or by your Aduersity: well considering that these rest common, both vnto bad & good: Take heede and beware of perswading your selues to bee in the depth of Gods fauours, whilst you inioy temporall peace, and externall glory: for Christ fled into the mountayne, when hee heard they would come to make him King, choosing rather to bee there alone, then for to inioy a transitory Crowne.

To

To keepe you now from dispaire,
consider I pray you all, or some of
Gods former mercies towards you:
He hath protected you both in your
Infancy, Child-hood, and Youth, and
multiplied vpon you many positive
blessings, let all these pleaders pre-
uaile for your faithfull and hearty
seruice to so heauenly a Maister. If a-
ny countenance a seruant, and giue
him meanes and maintenance, hee
would take it ill to leaue him, and
serue his very enemies: yet so doe
sinners, that forgetting Gods fauours
towards them, flye vnto the pro-
fessed enemies of God, yea, of Christs
Church and Gospell, I meane the
Deuill himselfe; from whom to be sa-
ued, sigh wee still to be anointed, vn-
till wee be crowned, anointed here
with the oyle of gladnesse in this
Church militant, that wee may bee
crowned hereafter with the Church
triumphant, 2. *Tim.* 48. Desire the
Lord to make your bed in your sick-
nes, & that the voice of ioy & health
may bee heard in your habitation,
I account

account no priuiledge so preccious as to be in G O D S fnuour, and haue accessse to the Throne of Grace, and vpon all occasions to see the golden Scepter stretched out vnto you: your prayers heard, your petitions granted, and your suite obtained; assure your selfe that Christ sendeth no sinners discontented or empty handed from him. *Salomon* craued Wisedome, *Paul* power against Sathans buffetings, *Ezechias* and *David* deliuerance from Enemies, *Moses* from drowning, and the Theefe from damning. No petition put vp from a sorrowfull Soule, and a beleeuing and touched Heart, but receiueth a gracious answere for G O D S glory and our good: Serue wee Christ now vpon Earth, and wee shall surely sing with him in Glory, trust and rely we still vpon God, and hee will take vs away as hee did *Iosias* from seeing of Euils, or as hee did good *Augustine* before the sacking of *Hippo* by the *Vandals*; or conuay vs to some other place, as he did *Lot* when
Sodome

Sodom was burned ; or provide some meanes for our stay, as hee did the Arke for *Noah* when the World was drowned.

Hee that saued *Moses* and the *Israelites* when the *Egyptians* were drowned, wants no meanes to remooue our painefullest Maladies ; yea to rescue and redeeme our liues with the death of our Enemies, as *Haman* was hanged for *Mordecai* : saued was the Corne, and burnt were the Tares, one and the same Flaile beats Chaffe to be burned, and pure Corne to be preserved. Be not discouraged at the feare of death, knowing (that with Christ) all Christians must die, that the remnants of sinne might bee quite taken away and abolished, so as the roote of old *Adam* may bee most absolutely stocked vp. Remember (I pray you) that flesh and blood must be changed, before it can inherit the Kingdome of God, *1. Cor. 15. 50* Moreover, the blood as it is old, be- ginneth by little and little to conden- sare, and waxe thicke, and so to cor-
1 2 ruption.

ruption. Againe, our spirits waste by use and labour, (which weares euen the Iron and hardest mettalls) and both the body and the minde are weakened by corporall and mentall exercises. Both of them (like to vn-thrifty heires) spending faster then either the father or fosterer of them (the Heart) can digest and gather for them. All these thingstell vs, that dye wee all must, rich *Dives* aswell as poore *Lazarus*, *Simon* the wiser, aswell as *Naball* the foole, *Absolom* the faire, aswell as *Thersites* the foulest and fulsome. Tall *Saul* must goe to the Graue, aswell as little *Zachew*, godly *Jonathan* aswell as his vngodly Father, both Wife and Husband must participate of the common condition of humane Nature, once to dye. Know thisall of you, that no Princes vpon the earth can with-draw their necks from this yoake, howsoeuer some seeme as Gods vpon the earth, yet must they die like men, be they neuer so high of birth or blood.

Though my brethren and sisters, yee
weare

weare all golden Crownes, let vs all obserue how louing our LJO R D and Master was vnto *Dauid*, in promising vnto him a Kingdome: but for many yeares was he so hunted, and persecuted therein, that hee knew not which way to turne himselfe to finde peace and safety. And why was all this, but that hee might first become a good man, and then a good King: whosoever will weare the Crowne of Glory with Christ, must likewise with him weare the Crowne of Thornes.

Our heauenly Father scourgeth vs, to see whether wee will heartily loue him being our heauenly Phisitian, or no; and that with our very soules, *Dent. 13.* Great cause haue wee all to loue him, and that both with our hearts and soules, because the LORD assureth vs of the Victory, but that it shall vndoubtedly goe on our side, howsoeuer both Sathan and Sinners shall straine themselves to the vttermost against vs *Deu. 8.* *Moses* shews vs, how that it resteth Gods will, that we all must

hee afflicted, lest wee should boast of our owne power, strength, and abundance. It is Gods order that hee keepeth vs withall, as soone as we first enter into his Schoole, he be-
ginneth with the scourge; making vs to feele hunger, thirst, pouerty, sicknesse, sorrowes, and sundry kinds of aduersities, because wee are all for the most part of vs so wedded to our wanton wayes and wills, and so peeuishly proud in our owne conceits, that our heauenly Father must perforce subdue vs by some afflictions, else will we not acknowledge him to be our Master: Although the Theefe vpon the Crosse was receiued at the last into mercy, yet must wee all learne to leaue our sinnes, before they leaue vs, lest our G O D forsake vs, and giue vs ouer vnto Sathan.

It is a priuiledge belonging vnto vs all, which rests Christs, that God our heauenly Father accepteth our wills and endeaours of obedience, for perfect obedience it selfe: *Eccle. 25. 10.*
Great is he that findeth Wisedome, yet

is there none above him that feareth the Lord, the feare of the Lord passeth all things in cleanness. Prou. 14. 27. It is the well-spring of life to auoide the snares of death. Affliction and not prosperity resteth for the most part the badge of Gods Church, and true note of the members of Christ: Gods Word it selfe teacheth vs, that Christ his Kingdome is not of this World. The *Israelites* which were the people of God, did sojourne as strangers, and were euill intreated 400. yeares, from *Abrahams* time to *Moses*: for it is the condition (for the most part) of the Church of God still to be giuen into the hands of their enemies, *Ier. 12.* It is truely said that *Crux est Ecclesie nota*, the Crosse is a note of the Church: Marke not triumphs but troubles, doe point out the Lords Seruants, and singularize his Saints, vnto whom not any disease, plague, or punishment can come without Gods prouidence or sending it. It's not the washing of my flesh in water, but Christ my Sauour his

I 4 cleansing

cleansing our soules from sinne, that purgeth vs from all impurity : As pure Oyle must not be beaten, and the best Lamps burned, so the best Christians first crossed, that at the last they bee crowned and shine as Lamps before the Lord continually. Let this be a medicine to each Malady, that God by his scourge calls vs to glory.

Let no afflictions moue vs knowing that as wee are Christs members, we are borne thereunto; and therefore if wee feele not Gods fauour as wee wish, wee must not thinke ourselues miserable, because our life lieth hidde with Christ in God. *Col. 33.* Therefore may wee not hold it as a hurt vnto vs, that we rest deprined here of sundry signes of Gods fauour, he louing vs neuertheless as it manifestly appeareth by *Moses*, and many others, who had many tempests, and troubles, that some euen desired to be wiped out of **G O D S** Booke, who yet haue had workes and faith towards the Almighty. 2. *Esdrai 15. 23.*

Blesse

Blesse the Lord for his Fatherly
rod, and welcome his Wand; what Wisd. 20.
he doth, it's in loue to free vs from
wickednesse, and conuince vs of sin.
Learne we therefore to be patient vn-
der the hand of Gods lashing vs, for
so it becommeth the children of God,
and members of Christ. *Iob. 33.* It
is by afflictions and corrections, that
G O D openeth our Eares, that were
sealed vp, abating our pride. *verse 17.*
And keepeth backe our soules from
the Pit, our life from the Sword:
yea God will first cast downe vnto
Heil, before he heaueth thee to Hea-
uen, and doome thee to Death, ere
hee bring thee to Life, because that
neither one nor other should be per-
taker of his prayse and glory.

It is Gods ordinance in this world,
that his Church and Children, yea
euery member of his body should be
vnder the Crosse, to learne the bet-
ter to put their whole trust in him,
and seeke the comfort of the Spirit,
which neuer failes to help the faithful
into the land of Promise: Howsoeuer
God

God leaueth vs for the tryall of our Faith.

The two Sacraments, Baptisme, and the Lords Supper, remayne as pledges of our Saluation. The first, washing away the guiltinesse of sinne, and the latter strengthning our Faith to our very soules, receiuing both the body and blood of Christ Iesus, though that no man liuing can deserue Saluation: yet as Gods adopted sons and children, must we all learne, by our good VVorkes, to glorifie our Heauenly Father, declaring our true thankfulnessse for our Redemption, through Iesus Christ our onely Saviour, and by good VVorkes assuring our Election, and winning others into life, by our holy conuersation in Christ Iesus.

Remember that GOD beeing made man for vs, hath in his owne Nature suffered whatsoeuer our sins deserued, and made vs with himselfe, the children of God, and heires of eternall life.

VVhereof, least we should doubt,
the

the Lord hath appoynted the Sacraments, as outward tokens to bee seene and felt of vs, that we should not doubt of beeing partakers of Christ himselfe and his benefits: his righteousness and Holinesse is ours, wee beeing borne anew by the Holy Ghost, and walking in righteousness all our dayes. Lettue we all to be no lesse thankfull for sicknesses then for health: for sorrowes then for comforts; imprisonment then for liberty; knowing sanctified sorrows open the gates of Heauen, vnto the Eternall maiesty of God. Our heauenly Father so loues vs, that he will lay no other burthen vpon vs, then shalbe to our good and profit: It may be that wee haue both called and cryed vnto God in our extremities, and haue not bin released: what of that, yet must we quiet our mindes in this, that as Children wee haue layde our complaints, griefes, and sorrowes, in the bosome of our heauenly Father, (who when he seeth it time conuenient) wil vndoubtedly helpe vs, as certaynely as
you

you and I haue soules, he neuer forgetteth the sorrows of his Seruantes, he still seeth their teares, and putteth them in his bottle.

Our Heauenly Father, which hath the issues of Death in his hands, will deliuer you from danger, shed you neuer so many teares, they shall all be dryed from your Eyes.

As our Victories in the field come not by our owne strength, wisdom, and pollicy, but by the Diuine will and pleasure of our heauenly Father. So in our sicknesse and weaknesse, it is neyther physicke, nor Physition, potion or playster, drugges, or dainty Dishes can fit vs for Paradise; but Fayth may conuay our soules past the mountaynes of *Lebanon*, to the Paradise of God; not onely to behold it with our Eyes a farre off, but aboue the order of nature, most comfortably to enioy it. Consider often that the Word of God standeth not in bare Knowledge, but in the practise of life: It's not an halfe seruice but our full obedience that GOD looketh

looketh for : hee often promiseth vs rewards, not for our merrites, but to incourage that our labour shal not be lost. It is the Lords manner in our greatest weaknes, to manifest his power, and in deepest danger make knowne vnto vs our saluation.

Content thy selfe a while with the water of teares, and thou shalt be refreshed with the Wine of comfort. Acknowledge Christ Iesus to bee now thy Sauour, and thou shalt not once feare him to become thy Iudge. After trouble, God sendeth comfort to all them which patiently waite on him, and constantly put their trust in his mercies.

The Almighty put *Iobs* soule in bitternesse ; but it was to teach him to keepe righteousnesse, and not forsake it. God dealeth with some, as hee did with *Iob*, hee turned his Harpe vnto mourning, and his Organs into the Voyce of them that weepes. As often as God striketh vs with any kinde of troubles or afflictions, whether inward in
our

outward in our goods : It isto beate downe our pride, and to free vs from afflictions , that wee feelee not the weight of them, nor the heauinesse of his VVrathfull hand or iudgements, when he rests angry.

Sickenesse is G O D S Herald, which he sendeth to thy house, home, and heart : Our louing God will not afflict thee aboue measure, that thou shouldest haue occasion to contend with him. It belongeth vnto God to moderate your Corrections , and not man.

Can you pray with vehemency ? feare not , but that both your secret complaynts and sighings are seene of God , and sealed vp with Christ in your deepest temptations : God both can and will deliuer you. Although your deedes haue deserued destruction, yet doth God in mercy, pittie your frailty. The more your Conscience is touched with the feare of G O D S iudgements , the more hope may you haue to prayse God in the Congregation of the faithfull , who sendeth

deth comfort and boldnesse in time of our afflictions, who else were ready to drop downe to destruction. Howsoever eyther sorrowes or sicknesse may somewhat discourage vs, yett rest our miseries good means to cause vs to feelee Gods present care o-ner vs. When the Lord afflicteth vs, and we crye vnto him, we thinke by and by that hee should helpe vs: but that is not his due time, he hath some worke to worke with vs, wee must waite and stay the time, before we be comforted; and then Physicke and all humane meanes fayling, God helpeth, that we may learne euer after to looke still to Heauen, knowing that not onely our sickly bodies, but our sinfull soules, and vnsanctified senses, such as all ours be: must hence be purified, or else perplexed: *Say, O my God, let neither Man nor misery, drive thy Seruant from his Hope of Gods promise, and ioy in the highest Heauens, and also Eternall felicity: Lord be moued with the complaint of thy poore Seruant, and deliuer*
usce

me in the end, from all manner of feare. full dangers.

Remember that the Lords word and promise is true and vnchangeable, hee preferueth the poore from the peeuish, and maintayneth the pious agaynst the proud. Crye mightily to our God for this one thing, that whilst your afflictions last, your faith may not faint.

Desire the Lord to comfort you both in soule and in body : without whose fauour there is no perfect felicity, nor hope of blessed immortality : What though Sathan hath many wayes to hurt you, yet hath our heauenly Father many millions more to saue out of his meere mercy. The great power of Christs Kingdome against all Aduersaries thereof, teach vs all patiently to indure the Crosse, till God destroy the Aduersaries. The more your afflictions do increase, the more neere shall you feele the helping hand of God, assisting you with his spirit of comfort. Be not perswaded but that God loueth

ueth you farre better then euer your Parents did, which very thought should pacifie and bridle your rage. Depending vpon the Lord, who neuer brake promise with any of his seruants. Content your selfe, for the treasures of Gods mercies are alwaies layd vp in store for his Children, albeit, at all times, they do not feelingly inioy them. How many seeme to be swallowed vp of grievous afflictions; yet rests God at hand to deliuer you. And it is our heavenly Fathers loue, to cause vs all to feeble that wee are mortall, and that there is no estate wherein we can liue, to haue perfect quietnesse in this world.

Christ Iesus is come to redeeme the soules of his seruants, that put trust in him: how then shall the darts of Death endanger vs, when death hauing done his worst: Christ himselfe then, becomes our Redeemer, giuing vs for a poore Cottage, a rich Kingdome: God knoweth what dangers hang ouer our heads, and by what meanes to deliuer vs from them.

K

Stay

Stay his leasure, and the L O R D will content your minde with that which is most necessary ; remember how our Faith must bee exercised with diuers temptations. Though the iust man dye , yet Gods blessings are extended to his posterity : and though God suffer some iust man to want temporall benefits , yet hee recompenceth him with spirituall treasures : such shalbee continually preserved vnder G O D S VVings, and haue at last inward peace and rest in their mindes.

The patient hope of the Godly is neuer in vayne, but in the end hath good successe, though for a time God prooue them with sundry temptations : why doth God visite any one with sicknesse , but to put both your selfe and others in mind of his chastisements for sinne : desire not to be exempted from Gods rod , but that he would so moderate his hand, that you might be able to beare it : let prayer therefore become your refuge, yeeld vnto God, and not to your own desire.

Let

Let vs not dispayre, be our torments neuer so great; but crye we to God with sure trust for our deliuerance: doth humane meanes faile? waite we for the helpe of God, the weaker in body, striue we with crying sighes to bee stronger in soule by Faith, to the conquering of diseases, Death, Diuels, and danger: crye still for Patience to indure the punishments and chastisements which the Almighty sendeth, and intreate the Lord not to be seuerer against his poore creature, neither to wrappe him vp with the wicked, to be put to shame.

This know, that it is a very hard thing for the Saints themselues to keepe measure in Words, thoughts, and gesture, when Death and Dispayre assayles them: though God deferre helpe, yet must we learn to abide with Patience, till he heare and helpe vs, still remembering that such soules as please him, God hasteneth to take them from wickednesse.

Howsoeuer you feelee Gods hand to lye heauy vpon you, yet rest vpon

his promise, and comfort your selfe and soule therein.


Account it Gods mercy to bee touched with his fatherly hand, for each one of vs all is like an vntamed Calfe, till the vse of Gods rod, call vs home to Heauen. Wee are so rebellious by nature, that wee stand in neede to bee chastned euery houre. It is a true triall to prayse God in aduersity, and that Faith is sure, that is grounded vpon Gods Word, who will vndoubtedly bee at hand, when as his children be oppressed.

Know and neuer forget this lesson, that Gods prouidence doth not onely watch ouer his Church in generall; but also euery member thereof in perticnlar: So as neyther heate nor cold, nor any incommodity shalbee able to destroy Gods Church, albeit for a time they may molest it.

Be you not tyred with your tryalls, for there is helpe from aboue, if you faithfully crye and stay for it. Though you suffer vnder the Crosse, least you should embrace wickednes, yet

yet the Crosse shall not so rest vppon you, as to driue you from hope, but to Purge you from Hypocrisie, and make you zealous of Gods testimonies and trueth, and as one of the Lords People, still to depend on Gods power : To whom all glory, and honour be giuen, for euer. *Amen.*

Thursday Meditations.

 Harpe punishments that pierceth euen to the inward parts, are profitable to the wicked, to bring vs one by one, to amendment; wee haue no true tryall of our strength vntil troubles do assaile vs: what God hath appointed, that shall come to each one of vs all. Keepe and looke vnto the assured evidences, and vndeceiuing fore-runners of an happy departure.

First, see that you liue with a good Conscience, so shall you bee

sure to dye with great comfort.

Secondly, see that your holines of life and conuersation in this same world, before men, bee the Way and the path vnto our future happinesse.

Thirdly, you must labour and endeavour here to glorifie God, if you desire to bee glorified with him in Heauen.

Fourthly, you must fight a good fight against Sathan, which hath bin our enemy from the beginning, and then against the world, and your own corruptions: you must faithfully fulfill your course, and performe the seruice vnto which God hath appointed you.

Labour whilst you liue, still to know the trueth, keeping faith in foundnesse and sincerity to the end, (or else expect you in vaine) a crown of righteousnesse.

Christ stil dwelleth in his Church, and therefore will not depart from them, but will haue to helpe them in their troubles.

The

The hand of God being vpon any, teacheth the party to examine his life, and to beware of our murmuring against God, who is Almighty, who may iustly, for our transgressions and iniquities, throw vs downe into Hell. *Eccles. 11. 8.* Wee are warned by the Preachers, to remember the dayes of Darknesse, Affliction, and troubles, knowing GOD will call to an account for carnall lusts, whereunto youth is giuen. *Eccle. 11.*

V Vee may seeke the Lord in all our troubles, and yet not bee incontinently heard, to cause vs to continue and perseuere in Prayer, till wee feelee comfort.

V Vhatsoeuer aduersity, tribulation, or calamity, men or Women indure, they must attribute it vnto their owne incredulity, and disobedience, and be mooued with a zea'e of Gods glory.

And if any sorrowes or troubles bring such sadnesse, the very thought of a Messias Christ Iesus, may greatly cheerish and comfort vs, who

will neuer suffer his Church to be destroyed vtterly. Bee patient therefore in'aduersity, looking for Gods helpe, and fearing to doe any thing contrary to his VVill and Word.

God defendeth his Elect, and reiecteth all therest. Let this be a consolation in your troubles, that nothing can come vnto you, but by the will of the Lord.

As you are Gods Children, so of whom should you, I, or any other seeke succour, but onely of him? Refuse not to be taught of the Ministers of GOD, who now are his mouth. When GOD punisheth his people, his plagues must continue, till sinners beginne to fee'e them. The intention of GODS chastizing, is for our amendment, but the Devils malice aymeth onely at our destruction.

GOD will chasten his owne people; beginne at his owne House, and when he hath doe, burne the rod.

The

The ende of Gods plagues to his Children, is to bring them to trust in himselfe, and to forsake all confidence and trust in others.

Gods rods and corrections doe euer bring forth some fruite, causing his to turne from their sinnes and transgressions, and to humble themselves in his sight with contrition. There is no power so high and mighty, but the Lord will visite him with his rod, and againe so comfort him in his troubles, that the shining of the Moone and Sunne shalbe darknesse in comparison, of the ioy and eternall happinesse thereof. Agayne, the arrogant and proud that will not know G O D, are by his Wand and correcting rod, brought to feare G O D S wrath, and for to glorifie his holy name.

Be comforted all yea that are grieved, for the time of your deliuerance is at hand, the defence and protection of the Almighty shalbee sufficient for you. Think not much of your present captiuities, as of your happy returne
to

to the Heauenly *Ierusalem* : Know what God hath decreed, it cannot bee altered, no power so high that can let him of his proiect : Indeuour we therefore constantly to indure and abide all manner of aduersities, where with God afflicteth vs, well knowing thereby that if we learne to feare God, and to be bettred, are euident signes of Gods grace, and especiall fauour.

The Lord moueth you by his rod and chastisement, to pray, crye, and call earnestly vnto him, for your deliuerance.

Be you comforted, my faithfull and afflicted brethren, knowing that euen in Death, you shall haue Life, and may assuredly rise to glory : remember how Hearbes dye in the winter, and yet flourish againe, by the raine, in the Spring time : So they that lye in the Dust shall rise vp to ioy, when they feele the dew of G O D S grace and Heauenly power : Striue wee all therefore, as faithfull ones, to bee patient in all our troubles and afflictions,

ons, to waite vppon Gods worke, vntill by his mighty and all-sufficient power, he call vs into his Presence, to dwell with him in Paradise. Afflictions which God layeth vpon vs, are much like vnto a storme, which commeth and goeth: wherein God will not leaue you or forsake you, but deliuer you rather (by miracle) then you shall bee ouer-come, or vtterly perish.

Our God will not suffer vs to bee destroyed to the contempt of his Name, but magnifie still his Diuine Maiesty for euer, by deliuering vs out of so many eminent dangers, that all prayses for our enfranchisement may be rendered, through Christ Iesus vnto our God.

Though Death were euen now ready to destroy, yet hath the Lord Power enough to deliuer and succour you, as neede requireth. There is nothing that more strengthneth our Faith, then our remembrance and calling to minde Gods deliuerance in times past.

Know

Know this, that Sathan will tempt you to murmur against God, but depend you still vppon the LORDS promise, bearing your Crosse patiently, and you shall vndoubtedly inherit the Kingdome of glory. Giue your selfe now wholly vnto God, by putting away all things that are contrary vnto his Commaundements: so where the wicked feele Gods power, you and I, being godly, shall find his mercies. Desire we God to be our sufficiency, aboue phisicke, meate, or drinke.

Are we in the depth of misery, let vs contemplate his Power and glory, as if we were in his Sanctuary assured of his Spirit. Afflictions dwelleth with the best of Gods seruants, who haue no leasure to swallow downe their spittle: Such is the estate of the poore members of Christ Iesus, that oftentimes they bee soare groaning vnder the Crosse of tribulation: yet suffereth not our Saviour any of his, to passe from vnder his shaddow, till our heauy and oppressed heartes

comforted and fully refreshed. Our heauenly Fathers scourge is vndoubtedly a fore-runner of Gods gracious fauour and blessing, and the onely way to saluation.

Crye and call faithfully, and God will still heare thee, what time the storme falleth on thee: It is our Heauenly Fathers fauour, to open our eares by his correction, thereby keeping backe our soules from the pit, and our liues from passing by the Sword: He striketh vs with sorrows vpon our beds, making our soules to loath and abhorre even the daintiest meates.

By carefull Crosses, God openeth our eares, so as neyther health may hurt vs, nor Prosperity vndoe vs: The cause why God sendeth vs sundry afflictions, is to beate downe our pride, and to turne vs from euill and impiety. Our gracious GOD withdraweth not his eyes from the righteous, neyther will hee still be fettering vs with the cordes of afflictions.

But

But he will be opening our eares to Discipline, and commaunding vs to returne from iniquity. My G O D and Heauenly Father, so mooue your and euery one of our hearts, to the feeling and seeing of all our sinnes and iniquities, that we may all come to him by repentance (as did *Manasse*) at the last. A sure, we shall, our foules of this, that to the afflicted God sheweth Grace. The scourge of the Lord is vppon vs, wee ought the more humbly to pray vnto our God, that he hide not his face from vs. But rather to indue vs with his Spirit, as still resting in misery and afflictions, wee might be driuen from man to God: As was the Prophet *David*, *When his Friends forsooke him, and all his Acquaintance hid themselves from him.* Then gat *David* vnto God most humbly, with these words. *O Lord heare my Prayer: O let my crye come vnto thee: Hide not thy face from me, in time of my trouble; but incline thine Eares vnto me, that do mingle my drinke*
euery

(euery morning) with my Weeping.

Learne we each one, neyther to haue fellowship with the deceitefull, nor yet to stay with the vngodly, but to wash our hands in innocency, and so to go vnto the Lords Altar.

See you neuer forget the loue of our Sauour Christ to mankinde, who was content for to become a Redeemer to mankind, and not for the Angels which fell, as did both man and woman: For the ground of our Redemption is the special loue of Christ, not the fore-seene workes of our faith, in the eternall Counsell of God. But like as the *Israelites* got not *Canaan* by their owne sword and power: No more can we gaine Heauen, but by Gods fauouring vs in Christ Iesus his Sonne. The faithfull are chastened ere they be Crowned: yea checked and aduised for to leaue their bad manners, and particular vices, and to follow and practise holy & religious duties in faith, feare, and feeling, with holy Obedience both to God and man.

Both

Both *Paule* and *Barnabas* teach vs this Lesson, that we must through many tribulation, *Enter into the kingdom of God.*

Num 31.23

Few things came into the Hoast of *Israel*, but such as were purified eyther by fire or water: How much more ought the sinfull soules of men, to be purged, ere they come to their Heauenly heritage. *Num. 31.23.24.* As *Hester* was first purified sixe moneths with Myrrhe, after that with sweete Odours, and then come vnto *Ahashuerus*: So bitter tryals and trauailes must touch our heartes, ere wee can lodge with the LORD of Life, vnder whom King *Ahashuerus* liued, but as a Lieutenant: It is the Priuiledge of Christs members to be troubled and afflicted, but not for euer to bee fined as siluer in the furnace of affliction, and tribulation.

VVhat was once spoken vnto the olde *Jewes*, I doe now vnderstand it as applyed to the Elect, whose priuiledges in this life, are pangs and pains, troubles,

troubles and tortures, calamities, and crosses, so that it is now growne to a *Proverbe*, *Athemata mathemata passionis documenta*; *The Lords lashes are lessons to lead vs along the right and streight way to Christ, the true Sanctifier of our soules, to all that beleeue in him.*

David penning his sweetest and harmonious Psalme, in his bitterest afflictions, teacheth vs euery one to profite by Gods Rod; because that afflictions *Bringeth home the Prodigall Sonne. Luke 15.* And maketh *Nebuchadnezzar* lift vp his eyes to Heauen, honouring him that liueth for euer. As many as rest sons, must be scourged of their father: wee iust ones knowing God, but must looke for messengers to salute them, with shrieking sounds of sorrowful newes. For our learning, it pleaseth God oftentimes to conclude the best peoples lines with very fearefull euils: As we see in the death of Iesus Christ his best Apostles; *Jonathan, Lazarus,* and the LORDS two VVitnesse.

L

Reuel.

Luke. 15.

Reuel. 11. 7. Who hauing finished their Testimonies, are killed for so doing, and their Corpſes throwne into the ſtreetes of the great Citty; the Gentiles in their courſes three dayes and a halfe, not ſuffering their Carcaſſes to bee put in their Graues: See how the Lord ſcourgeth deeply where hee loueth moſt dearly; ſtay but the LORDS leaſure, and hee will vndoubtedly comfort your diſtreſſed heart and minde, if you will patiently abide, ſeeke, and waite for him in the Way of ſincerity and trueth.

Exy 5.

Remember wee ſhould all, that *Iſraels* portion is not paſſed into by following of vaine and vnlawful pleaſures; not by imbracing the Earth in our armes, or ſending out our Children by flockes, to daunce after muſicke: Til the Lords *Va mane ſurgentibus*; ſeize vpon vs: *Iſraels* portion is not ſo eaſily come vnto: There is no other way to the Crowne, but by the croſſe; we muſt ſuffer our afflictions as the good ſouldiers of Chriſt, before

before the Lord will receiue vs into Eternall Glory. Learne we all therefore, that the Crosse of Christ is the best Schoole-maister, to bring vs to Christ. As *Naaman* did wash ere hee could be whole, so must good Christians be content to suffer tryals.

VVhilst God threatneth afflictionsto our flesh, he would haue vs to prepare Faith and Patience in our hearts, to entertayne the LORDS chastisements with teares. The rod of God to man, is as the presse to the Grape; the fanne to the Corne, and the fire to the Gold.

How was good *Jacob* troubled? first to haue his onely brother (as it were) to sweare his death; then to leaue his father and mother, house and home, Country and friends, and to seeke for seruices in the world abroad. Remember still Gods spye, (your conscience in your bosome) see you, and we are his secret intelligencer (our conscience, that wilbe vndoubtedly) most true and faithfull vnto God, and intelligencer against

*Achitophell, Haman, Shebnah, and others, yea against thine owne selfe, if thy soule bee vn sanctified : you must hunger after Heauen, ere it will be had. Our heavenly Fathers correcting still whom he loueth and liketh ; teacheth vs not to dispayre of his fatherly fauours, and friendly affections ; but rather that hee nurtu-
reth vs for our Salvation, fining vs as the Siluer, and choosin vs in the fire, as the purest gold : Mark Christs dealing with his chosen members, by conuincing their faultes, when hee chastneth vs to breake vs of our euill wayes, and thereby he bringeth vs to reformation, correcting all of vs according to the quality of our offence : The hardlier wee are broken from our sinnes, the heauier iudgements will he lay on vs, to work our deeper humiliation and repentance.*

Feares shal make vs to vnderstand that which exhortations and gentlenessse could not bring vs vnto : VVe must be first humbled, ere we can be aduanced, and haue fainting soules on earth

earth before we can feele, the high, Holy, and helping hand of GOD from on high, to stay and heaue vs out of our distresses: Relye wee still on God, and he will not forsake vs in our daungers. But giue vs still such pledges of his neuer failing mercies, as may assure our hearts of greater in Heauen, where more ioyes are prepared, then we can either aske or once thinke of. It is well that you thinke sin to be the ground of your afflictions, and your offences the cause of Gods displeasure: wherfore he sendeth crosses and curses vpon sinners.

Consider wee first, how wee haue falne by wantonnesse of life, and vngodly conuersation, our neglecting Gods word and will, hath brought the cup of Gods indignation vpon vs, to reclaime our feete from folly, and our soules from sinne.

Not to acknowledge our selues to haue deserued Gods iudgements (because we yet feele them not) is Pride of heart, and a state most perillous vntill we be humbled.

God therefore pulled *David* down (though hee were a chosen Vessell) when he saw him walke awry. God corrects vs to reforme vs, making his iudgements as messengers, to recall vs from sinne, before he enter into iudgement with vs. Beware of grudging at thy crosses or afflictions, for our Heauenly father useth them to amend vs, being vnwilling the death of any sinner.

V Vee hauing all sinned, stand in neede of this Physicke of correction, to reclaime vs from straying from our heauenly fathers dwelling: beware of being ashamed of our fathers visitation, neyther loue we the pleasures of this V World, more then the ioyes of heauen.

Be we neuer ashamed of G O D S rod, for *David* confesseth, and sayth, *thy Rod thy Staffe doth comfort mee*: the rod to correct, when I am out of the way, and the staffe to comfort and vphold me, when I am in the way: But intertain we his correction as a benefit and blessing sent from on high,

psalme 23.

high, profitable for our soules, and no way hurtfull to our hearts : and still more and more fit you for the company of Gods Children.

The more sorrowful and sicke you are, the more like you are vnto our elder brother Christ Iesus, who finished our Redemption through the Crosse, and made the way, to the ioyes of heauen, through tribulations. VVhich way, whosoever is a shamed to follow, can neither come to his Kingdome, nor set foot in the palace of Gods most ioyful inheritance: If you are now wounded without in your body, be carefull to see, to the soares of your soules.

I feare not but that the feedes of Faith lyes still in your heart, although the fruite thereof doe not yet plainly appeare : I doe perswade my heart, that though your eyes waxe dimme, yet the Holy Ghost will still giue vnto you, the true illumination of your heart, soule, and senerall senses.

If our Sonnes and Daughters haue beene deare vnto vs, how much more

dearely hath Christ our Redeemer once bought with his blood, both our soules and our bodies. I beseech you hold it a ioy to dye, and to bee out of this sinfull World, and to bee deliuered from the thraldome of this sorrowfull life.

Death is our refuge, the helpe of our soules to Heauen, there wee liue eternally, where is no paine, but all pleasure, no sorrow but solace, no sighing but singing, no feare of death, but assurance of euerlasting Life. It is good for your children to bee afflicted, that they may not stray from Gods house, but keepe his Word, and to learne and obserue his Diuine statutes.

Though we haue beene long chastened of the Lord, but it is that wee should not bee condemned of the Lord. Gods punishing vs doeth withhold vs from Hell, stirring vs daily and earnestly to desire to be dissolved, and to bee with Christ our Saviour in glory.

Consider I beseech you, that when
the

the earthly House of this Tabernacle shalbe dissolued, we haue a building of GOD, an house not made with hands, but eternall in the Heauens: which who so inheriteth shalbe eternally saued.

I intreate and aduise euery one, to be more carefull of their soules, then of their bodies, still comforting their hearts in their afflictions, knowing that the sender thereof is God, and the causer thereof, our sinnes: the longer we be and languish in sinne, the more appeareth Gods loue in our sicknes, for the which thinke God to bee the sender, and likewise our deliuerer in danger and aduersity.

As the Husband-man doth not put the sickle into the Corne vntill it bee ripe: So doeth not God inflict his grievous iudgements vpon vs, vntill our sinnes doe call downe vengeance for the same.

Art thou desirous to auoide contagious diseases, see thou feare more thy sinne then the infected Citty: Canst thou remoue thy transgressions from

from the face of the Lord : The Cities contagion shall not hurt thee ; but if our sinnes remayne vnrepented, all the wholesome ayre in all the Countrey cannot helpe thee, or comfort thee.

In this world, we can see but Gods backe-parts, as *Moses* did : that is but a little of the fauour of God : but after this Life is ended, we shall see God, face to face, hauing the full fruition of him : as we therefore wish the saluation of our soules, let vs all beware of security, or to deferre our repentance, least we be cast into Hell fire, hauing no lease of our vncertayne liues.

Labour we all to haue the Candle of Faith burne in the Lampes of our hearts, still nourished with the oyle of loue and good workes.

It may not a little comfort vs in the time of our afflictions and troubles, that our heavenly Father hath shewed such loue vnto vs, that we should be called the sons and Daughters of God. O what a comfort it is

to my heart and soule, that I pray not to an inexorable Iudge, but to a most mercifull Father, who can deny me nothing. As I most comfortably read. *Mathew. 3. 9. 10. 11.*

It is no impudency to call vppon the LORD, we haue his promise. *Eze. 36. 28. that wee shall be his people, and he will be our GOD for euermore.*

Math. 3. 9.

Eze. 36. 28.

VVe haue Christs warrant when we pray, to haue the Holy Ghosts instructions, whereby we may Crye *Abba Father*: fearing God as our master, and more reuerencing him, then our parents. VVe that are Gods children should so esteeme of our tryalls, as alwayes tending to his owne glory, and our saluation: the matter of temptation (I meane mine owne concupiscence) is in my self; the Diuel brings his bellows to this fire, and it is forthwith Kindled: But crauing Grace to repell this power, wee are not swallowed vp of them, but freely delivered from the slavery of sinne and Sathan. Saint *Augustine* asketh, *What our life is?* He answereth himselfe. saying.

Saint Au-
gustines re-
solution.

saying, *Arming to death, our Life while it increaseth, decreaseth; and when our Life is dying, our Death is lining.* This Life is the time wherein we must be admitted into the Kingdome of *Grace*, if euer wee looke hereafter, in the Kingdome of *glory* and happinesse.

All Gods Children must in this VVorld be tempted, that being tempted, they may resist, resisting, they may ouer-come, and ouer-comming they may be Crowned : Be not weary of painefull walking to the Kingdome of Heauen; fixe your eyes on Christ Iesus, and neuer leaue running vntill you come to him; neyther feare you any Foe rising vp against you, for the professing of Gods trueth, so long as wee may winne Christ Iesus for our reward. Thinke not your selfe to be a fit stone for the LORDS building, vnlesse you be hewen with the Axe of afflictions, and then slit through the heart with a Saw of correction.

VVho soeuer will hereafter taste
the

the sweete ioyes of Paradise, must first on earth (with Christ Iesus) taste of the cup of salt teares and afflictions with *Dauid*: here he wattered his bed, and hast thou none to bedew thy Couch with? God wou'd not afflict thee, but to weane thee from wickednesse, he would not haue the weeds to ouer-grow the good Corne, nor the flesh to domineere ouer the Spirit: therefore by afflictions are wee often brought to hate, that which before we did loue, and to imbrace what before we did loath.

Tribulation doth vppon the eares of the heart, which worldly prosperity doth oftentimes shut: the Lord in mercy often chasteneth heere, that we might not be proud, nor condemned with the world. *1. Cor. 11. 32.* God woundeth vs, not to make vs worse, but wiser, that wee might weepe each one for our seuerall sinnes and wickednesse, which wee haue committed against our good God. Oh remember that the afflictions of the body, is wholesome phisicke for the

1 Cor. 11

the Soule, it killeth the flesh, but cureth the Spirit.

One compareth afflictions to the Gold-smiths Forge, which tryeth the pure gold from the drosse : or as Phy sicke expelling corrupt humours from the body : Or as a Shepherds crooke whereby God bringeth againe his wandring sheepe vnto the fold : Sicknesse and sorrowes are as a watchfull rod to make vs vigilant, that are in our selues naturally both sleepey and sluggish. You know this that by afflictions are the Children of God, and the sonnes of *Belial* discerned and taken notice of. We are oft therefore inthrall'd, that our Faith might be tryed, hope, loue, and obedience exercised, and our Crosses cheerefully welcomed ; sent of God for our good, learning in affliction to abase thy selfe in the sight of God Almighty, acknowledging and confessing that earthly scourges are but as flea-bitings in respect of the torments of Hell, which by our lewd liues, for euer, we haue deserued.

Do

Do you aske me why God afflicteth you in this world? *I answer.* That the greatnesse of his power, and the infinitenesse of his mercies might bee shewed in the deliuey of vs, you, and such others.

There is no surer signe of the Lords Writing your names in the Booke of Life, then this, that the LORD humbleth before hee exalteth, and sheweth vs our damnable estate, through sinne by the Law, before euer he signifieth vnto vs, that he is our Salvation. And why dealeth God thus with his owne Children?

First, vntill wee be humbled, wee neuer seeke after Christ, nor desire him; without which wee can neuer finde him: for God hath appoynted that by seeking, we should find him.

A second reason is, that our Redemption might bee the more precious vnto vs, as our health rests more pleasant after sicknesse, liberty after imprisonment, plenty after scarcity, and peace after warre.

Thirdly,

From the
Spanish
Nauy in 88
From the
Gun-pow-
der trelon.
From the
last greate
sicknesse.
And many
perticular
dangers.

Thirdly, that Gods mercy in our deliuerance, might bee prised in his kinde, the Redeemer in Heauen; for this especiall cause, extoll the Lord and the Lambe with a *perpetuall Halleluiah*, for an euerlasting Redemption, from an euerlasting damnation, requireth an euerlasting glorification.

This generall trueth is confirmed by a perticular example, when the poore Iaylour was most grieuoufly tormented through the horrors of the Law: before euer he can find his soule recouered by the saluation of the Gospell: *Hee cryes, Sirs, what must I do to be Saued?* Perhaps *Paul* and *Sylas* told him what to do: *Euen beleue in the Lord Iesus Christ, and thou shalt be Saued, and thine household.*

It is no ill signe to bee humbled as the seruant of God, wounded in Conscience, or pricked in heart, not knowing what to do. *Ninueb* was humbled, before he sought to God. Thus doth the Law prepare vs vnto Christ, saluation and eternall blisse belonging to

to none but to the humble. All Gods Children must go through the Hell of a wounded conscience, before they can taste of any heavenly refreshing, even as Merchants waxe must be softened with a Candle before it can take an impression; the terrour of our sin must languish our soules, before wee can come to the remission of them.

Esay 66.2.

The comming of GOD into the Soules of the Faithfull and chosen, is notably resembled by his appearance vnto *Eliab*. 1 Reg. 19. 11. 12. First, there came a mighty strong Winde, that rent the Mountaines, and brake the Rockes, but the Lord was not in the wind: After the wind came an Earth-quake, but the Lord was not in the Earth-quake: after the Earth-quake came fire, but the Lord was not in the fire, at last came a soft and still voyce.

1 Reg. 19.
11. 12.

So the Lord appeareth to his Redeemed ones, by the V Vinde of his wrath, breaking their hearts. Secondly by the earthquak of his anger, shaketh God our soules. Thirdly, by the fire of

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his dis-

displeasure smoaketh he our Consciences ; but in the end , by the still voyce of his mercies , he refresheth our soules, were they neuer so sinfull. As the Iaylour had an Earth-quake in his Castle , so must each Christian in his Conscience, before euer he perceiue his *Election* and *Saluation*. The saying is as true as ancient , *We must goe by the gates of Hell to Heauen* ; we must after a sort , be in Hell before euer we can be capable of Heauen aboue. That is in the Hell of an ashamed countenance, and a confounded conscience, before euer the Lord will say vnto our soules, that he is our *Saluation* and *Redemption*.

Our humiliation by the Law, must first preceed the saluation of the Gospel, so then they are not conuerted, that more or lesse are neuer humbled. To be troubled and amazed for our sinnes, is to be fitted for Heauen ; and first we must be lost , ere we can be found , and must be condemned before wee can be reprieued or saued. We must be ashamed of our sinnes,
affrighted

affrighted at our follies, and confounded in our consciences, before the Lord wil once say to our soules, *I am thy Redemption.* Are you amazed at your sins? be not disparaged, so farre you are in this your Hell, from Hell, as you are composed thereby and made fitter for Heauen, which is the throne of the Euer-liuing Lord GOD.

Againe, we must labour to haue the spirit of *Bondage* become the Spirit of *Adoption* to our soules; and we must acknowledge our seuerall diseases, before Christ will heale vs.

As euery one can rest content to haue Christ our *Iesus*, so must we rest content to haue him our Lord and be conformable vnto him in bearing the Crosse, if euer we meane or looke to be glorified with him, in Heauen: We must needs feele our sicknesse, ere wee besit for Righteousnesse; soule afflictions must not fright you from Almighty God, but make you rather runne vnto him for defence, as the Chickens do from the

Kite to their Hen, 2 Cor. 12. 17, 18.

The more you trust in God, the sooner will he support you; and the more earnestly you cry and craue for iustice, the sweeter will be your end, and the more ioyfull your deliuerance.

Forget not to be thankfull for the least measure of Faith and Grace, wel knowing that the want of these, soone worketh mans ouer-throw. Vnderstand I beseech you, that though Death be the deliuerer of euery faithfull man and woman, from the body and prison of sinne, to Eternall Felicity: Our Sauour by his Death and Passion, hauing killed the sting of death in vs; and a' though *Paul*, once rauished with an high Contemplation, *Wished to be dissolved, and to be with Christ. Philip. 1. 23.* Yet haue we no warrant euery man to pray for the hastening of his owne death, being to euery Faithfull particular man (the same thing) that the generall transmutation wilbe at the latter day, to the whole body of the iust and Elect, except

except that the Elect after the generall dissolution, attayne to a greater degree of Glory.

Christ came not to *Call the Righteous but Sinners to Repentance* : To seeke the lost *Sheepe*; to finde the lost *Goate*; and reclayme the lost *Sonne*, or meet with the lost *treasure*. Submit your desires to **G O D S** will, and leaue your indeanours with patience to be ordered by the Lords providence, earnestly desiring preservation from Death, you patiently submitting your selfe vnto **G O D S** pleasure, eyther for Life or Death. For the best and surest way to finde Favour in the Eyes of the **L O R D** Almighty : is to desire him to doe with vs what hee seemeth or thinketh good, for referring our selues to his Diuine providence, hee will euer deale most graciously and lovingly with vs.

God is our **G O D** willing to shew vs *grace and mercy*, he will turne to vs and be fanourable, he takes away our manifold iniquities, and cast

our finnes in the depth of the Sea.

Agayne *Psalm* 103. 8. 9. 10. The Lord is full of Compassion, and mercy, long suffering, and of great goodnes: He will not be alwayes chiding, neyther keepeth he his anger for euer: He hath not dealt with vs after our sins, nor rewards according to our iniquities. But looke how high the Heauen is in comparison of the Earth; so great is his mercy towards them that feare him. Looke how wide also the East is from the West, so farre hath he set our finnes from vs. Yea like as a Father pittieth his owne children; euen so is the Lord pittifull to them that feare him: For he knoweth whereof we be made; hee remembreth that we are but dust.

psal. 145. 8.

Joel. 2. 13.

Mat. 26. 11

2 Cor. 1. 3

Ephe. 2. 4.

2 Tim. 1. 13

Of the great mercies of God towards vs sinners, read at your leasure.

Psalm 145. 8. 9. 147. 8. 10, and in *Joel* 2. 13. *Math.* 26. 11. *2 Cor.* 1. 3. *Ephes.* 2. 4. *1 Tim.* 1. 13. unto 18. verse: All these places yeelde words of rare comfort pronounced by the *Eternall Verity* it selfe, and therefore

therefore not to be mistrusted or dis-
payred of: Let vs not abuse G O D S
mercies, making them a cloake to
couer our sinnes: presume we not
saying, *Eccles. 5. 6. The mercie of our
God is great, he will forgine my ma-
nifold sins, for mercy and wrath come
from him.* Forget not that golden
saying of St. Paule, *Rom. 8. 28. All
things worke together for the best, to
them which feare God.*

Eccle. 5. 6

Rom. 5. 4

Yea, the afflictions and troubles
of Gods children, are so sanctified
vnto them by Gods spirit, that by
the same they are made partakers of
Gods holinesse. *Hebr. 1. 12. By the
same they inioy the quiet Fruite of
Righteousnesse; by it likewise they at-
taine to a greater measure of ioy in the
Holy Ghost.* Agayne, Hereby is the
world crucified vnto you, and you vnto
it. Hereby are we made conformable
to the death of Christ: by this are we
kept from the condemnation of this
World; and by the same likewise learn
we experience, patience, Hope, &c.

Heb. 1. 12.

Rom. 8. 8

I beseech you all to ponder,
M 4 weigh,

weigh, and consider how your crosses are mercy, your losses gaires, your afflictions schooling, and each aduersity as a Lesson: receiue your Crosses as comming from Christ, written both for thy Learning and Comfort, manifesting by these tokens that he loueth you, meaning thereby to draw you euen into his Bosome: hereby we are assured of our heavenly Fathers good will towards vs. We may not in our miseries still looke for Gods, but likewise at his ineffable mercies (our Parents disobedience in eating the forbidden Fruite) did banish them out of the most pleasant place of the World: yet shewed GOD his fatherly Kindnesse vnto them, before he droue them out, for he made them Coates to arme them against all weather.

More then that, hee comforted them with the promise of the blessed Seed, *Iesus Christ*, which should restore that Saluation vnto mankind, which they had lost, by yeelding to the Serpents intisements.

Loe here the most louing and Kind dealing of G O D with Man, hee will make vs smart a little for our sinnes : here is his Iustice, but yet so, that he will not vtterly forsake vs, or giue vs ouer for euer, here is louing mercy.

Auoyde therefore Sathan once, I say agayne auoyde, cease to suggest or ingest into any mans heart, that he should thinke because that God doth crosse and afflict him ; therefore G O D doth hate, forsake, and vtterly cast him off, those with whom he so now dealeth,

It is true that Christ Iesus hath taught vs to call vppon him, by the name of a Father, who now loueth vs more then our mothers did : First instructing vs, as parents doe their children : Secondly, admonishing vs as Schoole-maisters, scourging vs now and then with his Rod. Thirdly, if we grow stubborne, spend-thrifts, wanton, and prodigall, vsing ill company, then God draweth vs out by the cares, whipping, or beating
vs

1.

2.

3.

vs till our bones doe cracke, yet with a fatherly true affection still to bring vs to amendment, or he vtterly cast vs off. Our heauenly Father warneth vs by his rods, to walke in his wayes, and to liue in his obedience, which if we dispise, and refuse to follow, then will the Lord vse his scourges, pouerty, sicknesse, diseases, crosses in Children, stocke or croppe, fire or sword, till that wee humbling our selues vnder Gods mighty hand, shal subiect our selues to his gouernment, suffering in our selues a holy reformation of manners, and amendment of life: Learne we also to reioyce in the midst of our troubles and afflictions with contented minds and sanctified affections, no Parents so louing to their Children as is our heauenly Father for our safety in our sufferings, cling wee therefore the faster and the more faithfully vnto God in our troubles. God hath turned heretofore the penury and the captiuitie of his people vnto their good by greatest crosses, working his people their greatest comforts.

comforts: God doth oftentimes make our sicknesses and sorrowfull diseases as purgations to euacuate our pride, vayne-glory, hypocrisie, and the corruptions of our putrified soules. And sometimes for preseruatiues, to keepe vs from falling into those, or the like sinnes; And sometimes God vseth them as Cordials, to strengthen our decaying graces, and to animate vs vnto holy duties: to pray, Reade, and heare the more attentiuely; to beare the Rod of God more patiently, and to performe each holy duty with the more cheerefulness.

Be not ignorant of that Lesson which *David* teacheth vs all; *It is good for vs that wee haue bin afflicted.*

For the learning of Gods Statutes and Keeping of his word and testimonies, with-hold vs from going a stray in ill wayes: so that each one of vs may truly say of our troubles, sorrows and sicknesses, that we haue suffered them, and haue learned to loue God more, and our owne deserts the lesse: let vs all learne to make holy medicines for
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Psalm 119

our soules, out of such calamities as do often befall vs in the World; and so shall we haue no cause to vex our selues with cures for the sanctified crosses that do vs much good: we griue at the vntimely death of our Children, which we hoped should haue beene the staffe of our old Age, inherite our houses, and keepe still our name: but we minde not how many children (of as good hope as ours) haue prooued parents crosses, and some mothers vpon their knees haue wished, they had neuer beene borne, or that they had then carried them to their graues, when they had them to weane: Sure it is, that God for the most time, doth lay such afflictions vpon vs, eyther because he will procure vs some good, or preuent some Euill by them.

Which things, if we commonly see them come to passe, why mourne we for that which tendeth vnto our welfare, and greater comfort?

There is nothing in the world, but still works for the best to the children

of God, aswell the stratagemes of Sathan, as the imaginations of men, are for the Weale of Gods children. Yea, out of one of the most poisonfull things (as sinne and death) doth the Lord draw healthfull and medicinall preseruatiues to them that loue him, still strengthening their Faith, whilest they giue glory vnto God.

Care you not what outward punishment you indure, so that you may feele the guilt of your sinnes washed out of your Conscience, and the louing countenance of our heavenly Father in Christ Iesus, to wipe your trespasses cleane away.

Let the goodly sorrows of our seuerall wounded consciences driue vs to G O D, who hath vndoubtedly physicke for our sickly and sinnefull soules: Are you weake, and sicke, sad and confounded in minde, desire the L O R D so to stampe the impression of his sacred spirit into your hearts, as washing your selues in the water of Repentance, you wallow no more in the mire of former filthines: the Lord
so kill

kill and clarifie your flesh, as the life of Grace may assure your soules of election to glory. Remember what *Queene Esther* did being in danger of death, *Chap. 14. 1.* Shee resorted vnto the Lord, shee layd away her glorious apparell, and put on the garments of sighing and mourning, in stead of precious oyntment scattering ashes and Earth vpon her Head, humbling her body greatly with fasting: filling all the places of her ioy with the haire shee plucked from her Head. It is very good for **G O D S** Children that this world, now and then, much discourageth them, and that wee and they likewise rest seldom free from one calamity or another: to make vs to cry (with Christ) in our troubles vnto God, that he may pitch his Tents about vs, so as we finally miscarry not, nor goe astray from the Kingdome of God: apply our hearts wholly vnto Christ and cleaue we all still vnto him with sure purpose of soule, to rest thoroughly sanctified. Beware of temporary faith
which

which is lame of one hand, onely able to take Christ, but not to giue himselfe to Christ: This is to offer the same offering without the burnt offering; hast thou Hope against Hope, feelest thou Hell in thy Conscience, yet here must thou apprehend Heauen, and with *Jonas* (in the Whales belly) call vpon G O D in faith, for faith is the subsistence of things that are not, much more then of things that in deed are, though not in appearance. Be of good cheere, for Christ hath fastened Sathan, Sinne and Death to his Crosse. Now amidst thy bitterest torments and tortures, remember how Christ drunke the most bitter and sharpe Cup of his Fathers wrath in our name. Remember that *Peter* suffering for the truth of God, returned from the Councell with ioy and gladnesse, when hee had beene whipped, and had heard, that hee should dye a violent death, through which conflict and repugnance hee strove still with violence, not for other peoples pleasure, but for his owne saluation.

saluation. There is no Christian but he must fight before he can triumph: and be daily calling, yea earnest by praying and crauing for helpe at Gods hands, remembring that against the ignomy of the Crosse, wee haue to set the decree and purpose of God, fore-told by the Prophets of Christ: How that first of all hee should bee crucified here vpon Earth: And then he should appeare from Heauen, the Iudge and Restorer of all things: that all Beleeuers might be saued, and all vnbeleeuers vtterly perish.

Vnderstand and Know this, that God vseth to wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vppon the Earth: and yet notwithstanding hee prouideth for it conueniently, though he doth most commonly grant but a short time of Truce, vnto his Church and children, to be at rest and quiet in.

Learne we all to set the glory of Christ his Resurrection, against the shame of the Crosse and graue; seeing

seeing it may aswell bee proued by witnesse which saw it, as by testimony of the Prophets; learne wee all therefore to goe forward in one way, in our vocation, through a thousand death.

Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth them to their right vse, euen then when he openeth an extraordinary issue: for then, and not till then came wee to the promised and sure saluation, thorow the middest of tempest and death it selte. Then are perplexities most to be looked for, when the Port and Hauen is nearest. The godlier you bee, the more sure shall you bee to haue danger vpon danger; but alwaies most sure to haue a glorious issue.

What, though aduersity bee the punishment of sinne, yet God in punishing doth not alwaies respect sinne they iudge too rashly which eyther doe not waite for the Lord, or doe iudge and esteeme all men according

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to prosperity or aduersity: let this be still your comfort, the Lord neuer afflicteth his aboute their strength: what though now we behold miseries and calamities in a Church; yet is the hope of felicity harboured in our hearts, as if we presently enioyed it.

Know this, that it is of the Lords mercy that you are eyther helped or healed, *Wis.* 18. It is the power of righteousness that Saints receiue good and euill in like manner, singing prayes for the one as well as for the other.

It is not wisdomes care to walke with ease by crooked paths, and to bring vs into feare and dread, and to torment vs with her discipline, vntill she hath tryed our soules, and prooued vs by her iudgements, then will shee comfort vs, and shew vs her secrets, and heape vpon vs the vnderstanding of righteousness.

The Lord now and then sendeth vs away weeping and mourning: but with ioy and perpetuall gladnesse will

will hee bring vs againe vnto himselfe.

Remember that *Sion* may bee in Captiuitie, and yet see her Saluation from God to come with great glory and euerlasting brightnesse: suffer we therefore as Children the wrath of God patiently, hoping at last to tread vpon the necks of our foes, and euer hereafter to reioyce, though now for a time wee mourne. Who would not make haste to the Kingdome of GOD liuing vprightly, and be of a good and honest conuersation, as Christ once offered himselfe willingly to be taken, that wee might be deliuered.

Remember in your present misery, how Christ being innocent, was condemned of the High-priest for that wickednesse whereof wee are guilty.

Christ our Sauour found no comfort-(any where) that in him wee might bee fulfilled with Celestiall ioyes and solace euery where, hee was made a curse, that in him wee

might bee blessed, hee was spoyled of his Garments that wee might bee enriched with his Righteousnesse: Christ healing the manifold miseries of mankinde, sheweth that he came to make cleane and wipo away the sins of the world with his touching hand from Heauen. Feare wee not any accusers before God, seeing that G O D himselfe absolueth vs as iust, much lesse neede wee feare damnation, seeing that wee rest vpon the death and resurrection, yea the Almighty power and defence of Iesus Christ. Therefore what can there be so waighty in this life, or of so great force and power, that might now feare vs, although wee might fall from the feare of God wherewith he loueth vs in Christ: Surely nothing; it is in it selfe most constant and sure, and also in vs conformed by stedfast faith by Christ that loueth vs: we are perfectly iust, and through him are wee conquerours ouer miseries and calamities, although we seeme as broken in pieces with the woeful weight
of

of woefull dangers, yet as good Christians let vs grow more and more courageous, that the waies and wills of GOD may bee thoroughly knowne in this world. Remember that the matter of our saluation is Christ, in whom onely we are endued with spirituall blessings vnto saluation. Oh perswade your owne soules that God hath chosen vs from the beginning in his Sonne, the end of afflictions being true ioy, and that through the vertue of the Spirit of Christ which hee giueth to them which aske it. We ought not to be discouraged, but rather to bee encouraged by the persecutions which the enemies of the Gospell imagine and practise against vs, seeing that they are certaine witnesses from GOD himselfe both of our saluation and of the destruction of our enemies that hate vs. Persecution is a signe of our saluation, because it's a gift of God to suffer for Christ which gift hee rendereth to his owne, as he doth the gift of faith. Grieve not for your great afflictions,

N 3

afflictions, no not although you should dye to make pefect your oblation with your blood as with a drinke-offering.

The way to eternall saluation is, to follow Christ his steps by afflictions and persecutions, vntill wee come to Christ himselfe, who is our marke wherewith wee shoote, and receiue the reward whereunto God calleth vs to him. Therefore bee not disquieted through impatiency, seeing that God is at hand to giue you remedy against all your miseries, neither bee you carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoeuer you haue neede of, that with a quiet conscience you may wholly and withall your heart submit your selfe to him, that you may with *Dauid* beginne with teares and end with thanks.

The afflictions of the Church may be said to be Christs afflictions, by reason of that fellowship and knitting together, that the body and the head haue one with the other, not that there

there is any more neede to haue the Church redeemed, but that Christ sheweth his power in the daily weaknesse of his members, and that for the comfort of the whole, and holding of his Childrens hearts together, whose assured comfort is, to enter by afflictions into the Kingdom of Glory.

Know this that our God being iust will punish the vniust, and will do away the miseries of his owne people. Remember alwayes to set the invisible power of Gods Spirit, which God hath giuen you, agaynst those stormes which may or will come vpon you. I pray remember that the gift of Gods Spirit, is as it were, a certayne liue flame kindled in our hearts, which the flesh and the Diuell seeke to put out: And therefore you and I (on the contrary side) must labour as much as we can, to foster and keepe it burning, and not to be pierced thorough, as people whom the Lord will destroy.

Doubt we not, but that our Sal-

- uation doth hang vpon Christ, who was exhibited in our dayes, and suffered farre more grieuous things then wee can: Oh that wee would consider the profits that come vnto vs by our heauenly Fathers chastisements.
- .1 First of all sinne and the rebellious wickednesse of our flesh, is by this meanes tamed: Secondly,
 2. Lords lashes are true testimonies of his fatherly goodwill towards vs insomuch that they may shew themselves to be Bastards and no Sonnes, which cannot abide to bee chastened of God. Thirdly, if all held this right
 3. to Fathers, to whom (next after God) we owe this life, that they may rightfully correct their Children: Shall not we be much more subiect to that our Father who is the Authour of the spirituall and euerlasting life.

As many as will become the godly followers of Christ, must (as it were) goe out of the world, bearing their seuerall Crosses: bee not faint-hearted knowing this, that your faith must be tryed through manifold afflictions

afflictions whether it bee pure as it ought to be ; we may not despise the Crosse of Christ, which our heauenly Father vseth as an Instrument to polish and fine vs : where we are to consider, that the effect of afflictions is to polish and fit vs for the perfecting vs in Christ, each severall moment of mans life depending vndoubtedly vpon God. The knowledge of whose will doth not onely nothing at all profit, vnlesse the life be answerable vnto it, but rather maketh the sinner farre more grievous.

Forget not to bee patient, still expecting a most happy end of all your troubles, because God is a most bountifull Father, neuer forsaking his seruants. Consider I beseech you by what way we come to eternall glory: is it not by all kinde of afflictions? wherein notwithstanding faith maketh vs so secure, that we are not onely not overcome with sorrow, but also through the beholding of GOD himselfe with the eyes of Faith are vnspokeably ioyfull, because all such things

things as they, are but for a time; so are they not applyed vnto vs to destroy vs, but as it were, by fire, purge vs, and to make vs perfect, that at the length we may obtayne saluation. Art thou afflicted, Christ goeth before in example and Vertue, as one that suffered most grieuous torments euen vnto Death, although but in one part only of him, *to wit*, in the flesh or mans Nature, but yet became conquerour by the Vertue of his Diuinity.

Know this, that GOD keepeth measure in his greatest seuerity, bee not offended therefore, neyther stumble at the vayne shadow of the felicity of the wicked, as though God were not the gouernour of the world, nor thinke that the Wicked are in good case, and the godly in Euill; for we may perceiue anby Argument of comparison of them together in their last end: That God who spareth not his owne (but nurtureth them vnder the Crosse) will at length in his time, handle the rebellious and wicked

ked farre otherwise, whom he hath appoynted to vtter destruction.

Although that life be sayd to bee sweet, yet is it chayned to a thousand miseries, and the onely salue to cure affliction is to make vse of the ancient History, *Luke 13. 3. Except you amende your lines, you shall all likewise perish*: Thy sinnes deseruing scourges, the iust hand of the Almighty striketh thee, pray that thou mayest benefit thereby. Christ healing of the sicke and diseased: sheweth that Christ we recouer, through Faith, whatsoeuer we had lost by our frailty. Let vs euer esteeme our diseases as whips, wherewith GOD scourgeth vs for our sinnes, for the bettering of our wils, words, and wayes. Affliction doeth good vnto the Godly, discerning at the length, true godlinesse, from fayned fashood, and filthy flattery. In thy greatest weaknesse, reioyce in remembering Christ power ouer sinne, Death, and Hell.

We haue no cause to promise our
selues

Luke 13.
12.

selues rest, peace and quietnesse in the world, seeing they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him: Be of good cheere being weake and sicke, for Christ is come to deliuer vs from the bonds of Sathan, who though once hee had bound a woman as in Chaines for 10. yeares space, so that shee could not so much as hold vp her head: Yet come Christ at the last, saying: *Woman, thou art loosed from thy infirmities.* Luke 13. 12. Marke and consider how that Christ maketh death acceptable vnto vs, by ouercomming in our name all the terrors of death which had ioyned with them the curse of God, and the fearefull Iudgements of an angry Father: For Christ our Redeemer tooke the burden of our sins vpon himselfe, and was willingly betrayed and taken; that by his obedience hee might deliuer vs, which were guilty for the betraying of Gods glory. Remember and forget not what you are, a peece of worke made of the slime of the Earth,

Earth, fauouring of nothing but corruption, ignorance, dulnesse and death. Forget we not how Christ left the proud Pharisees, and communicated the treasures of euerlasting life with a poore sinfull woman and stranger, refelling the grosse errours of the Samaritans, and defending the true worship of God, deliuered to the *Jewes*; yet so that hee calleth both of them backe to himselfe, as one whom onely all the Fathers, and also whom all the Ceremonies of the Law had respect vnto. Wee must all haue an eye to this high and soueraigne power of God, which gouerneth all things, in somuch that hee hath power of life and death, so that we liue & dye at the pleasure of God and not of men. Therefore this one thing remaineth, that we goe forward constantly in our vocation to Gods praise, and our owne peace. God seemeth now & then to linger in helping vs, which he doth for his owne glory and for our saluation, as he did once in raising vp *Lazarus*, *Ioh. 11.*

Iohn 11

God

He beleeueth in God, that beleeueth in Christ, and there is no other way to confirme our mindes in our greatest distresses, but that Christ is not gone away from vs, to the end to forsake vs, but rather that hee might at length take vs vp with him into Heauen.

It is a miserable thing to be subiect vnto sinne, which of it owne nature, maketh vs guilty of Death. But wee must crye to the Lord who will by Death it selfe, at length make vs conquerours: As we are already in Iesus Christ, wearied we may bee with continuall conflicts, yet recover our selues agayne, resting in our Redeemer, who is the true perfection of our soules: You are in Christ, doubt nothing of the happy successe of your combate, because the Spirit of *grace* and Fruits of *Righteousnesse*, and Seedes of Life remayne in you, for you hauing the self-same Spirit which Christ hath, all infirmities layed aside and Death ouer-come, you shall bee cloathed with Heauenly Glory.

You

You haue already receiued the *Grace* of the Gospell, wherein God sheweth himselfe not [as before the publishing of the *Law*] terrible and fearefull : But a most benigne and louing Father in Christ, so that with great boldnesse, wee call him Father ; the Holy Ghost sealing his Adoption in our hearts by Faith.

Remember wee all the great *Glory* which wee looke for, a thousand times sur-mounting the misery of our afflictions. You Know well that this whole World looketh for a restoring groaning as it were for it, and that not in vayne : Let it not grieue vs therefore, to sigh for our Sauiours comming, being now certaynly perswaded of our *Redemption* at hand, especially we hauing the first Fruites of the Spirit.

Call to minde how it was imputed vnto *Abraham* for *Righteousnes*, in this, that hee was found Faithfull in Temptation. It is *Iosephs* commendation, that in time of trouble, he kept the Commandement, and was made

made Lord of *Egypt*. Forget not that *Elias*, for his zealous Feruency in the Law, *was taken up into Heaven: And the Children, by Faith, deliuered out of the flame.* Trust still in God and you cannot want strength: as for the glory of man, it is but dung and Wormes; *today Dust, to morrow nothing.*

Shew your selfe willing to change your life manfully, and such a one as your Education and your yeares now requireth. *The Lord God Almighty so moderate our troubles and torments, that we may dye holily, put our whole trust and affiance in him.* O remember how Christ was tempted all manner of wayes, and did ouer-come, that we through his Vertue might likewise be Conquerours.

Esteeme not the ioy and Felicity, commodities, and pleasures of this life, to bee any wayes better then vexing perplexities; the way to Heaven is straight and narrow; we must passe through the rough way, suffering to be thrust and thronged before we

we can enter into Life: And although Christ seeme sometimes to neglect his, in most extreame dangers; yet in time conuenient hee asswageth all tempests, and bringeth them to the haueu they hope for. Who knoweth not our sinnes to be the causes of our afflictions, and Christ onely to forgive them: then when wee beleue, the children of God are to sayle thorough many tempests, but Christ will neuer forsake them, so that they still ayme at the marke which God commaundeth them: Striue wee all by Faith to tread vnder our feete all our troubles and afflictions, by the vertue of Christs power.

Let all know this, that it is Christ which healeth the sick, and from him must we all seeke remedy, for our spirituall diseases: to whom we are all bound not only to turne and run our selues, but to bring others to him also, preparing our minds more and more, agaynst the offences of the Crosse, that with patience may indure, for to gain Christ, to whom be all glory. *Amen.*

O

Fryday

Friday Meditations.

OD hauing giuen vs his on-ly begotten Sonne, how shal he not with him, giue vs all things else. We are taught in Holy Scriptures, that the Church shall haue a continuall conflict, with infinite miseries and offences, and that more is, with false Prophets, vntill the day of victory and triumph commeth: Let not your soule be discouraged with any sorrow, for Christ hath made full satisfaction for vs all: First, in suffering, and then in ouercomming, not onely the torments of the body, but also the most horrible tortures of the minde. Be not dismayed for any sorrowes that assaile you, but remember that Heauen it selfe was darkened, for very horror, when Iesus cryed in the bitterness of his sufferings; and in the meane time was mocked in the midst of his miseries.

Neglect

Neglect not the Doctrine of the Gospell, by the which Sathan is driven out of the World; neyther doe you forget that Christ, by his healing of diuers Diseases, sheweth that he hath brought true life into the world, for all beleeuers.

The Faithfull seruants of GOD in their few labours on Earth, must still be crying vnto Christ, so to moderate their miseries, as after all our Earthly tossing tempests, bring vs to the happy Hauens of Heauen, that wee so long sigh for.

The true Disciples of Christ must beare stoutly, what burthen soeuer the Lord layeth vppon them, still seeking to subdue the affections of the flesh. The glory of Christ was abased vpon the Crosse, yet auouched by Visible signes, that hee was the God which vppon that *Good Friday* for vs dyed vniustly, and being vpon the Crosse cryed out, *It is finished, it is finished*, meaning the worke of our Redemption. Labour therefore with Faith to become proficient Scholers

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in the Schoole of Christ : we must be seasoned by Gods Word , that wee may be acceptable sacrifices to God ; and also being knit together, may comfort one another, with the soueraigne and most wholesome medicines of Diuine Scripture.

Luke 5.

Christ healing the Disease of *Symons* wiues mother with his Word onely , prooueth that hee is God Almighty, sent from Heauen for our saluation. Do we not read *Luke 5.* how Christ healing a *Leaper* by his onely touch, and sending him to the priests, by faith he was cured , yea was pure and cleane. *Verse 18.*

The true followers of Christ, must at once both builde and fight : And therefore beeready and prepared to suffer all kinde of miseries : Christs Disciples must bee wise, both for themselves , and for others ; otherwise they become the foolishhest of al. Dispayre wee not of any, which are gone out of the way , but according to the example of Christ , wee must take great paynes about them.

Well

Well knowing this, that G O D will neuer vtterly be lacking vnto the godly, although he bee not so presently with them as they would, and then in these difficulties which cannot bee ouercome, by mans reason, power, or prouidence: when dangers do most daunt vs, then G O D beates downe the blowes, so that we rest humble hearted, and put no confidence in our owne Righteousnesse. Be not discouraged with any sicknesse or sorrows, for as sure and certayne as persecution is, so sure is the glory which remayneth for the conquerors. The more stops and lets Sathan layeth in your way, so much more couragious ought you to bee, and stoutly to go forward in the *Way of Righteousnesse*: This shalbee then the ende of your troubles and afflictions; they shalbe as witnesses both before G O D and man, aswell of the treacherous and cruell dealings of your enemies, as also of your Constancy after diuers tempests, the Lord will at length deliuer his Church, day

and night : Let vs be sober and watch for the Lords comming, that we be not taken vnawares ; but still remember that as many as are pertakers of the afflictions of Christ, shall also be pertakers of his Kingdome, wherein-
to Lord admit me in thy mercies:

If wee will continue still wise vn- to saluation, wee may none of vs forget, how good Gold is purged in the fire, and shines cleerely in the water.

Do not thinke that any temptati- on hath taken you, but such as apper- taine to man, and G O D is faithfull which will not suffer you to be temp- ted aboue that you be able, but will euengieue issues with the tentation, that you may bee able to beare it. 1. Cor. 10. 13. Forget not *Danid*, *Pf. 39* *I sought the Lord and he heard me, yea and deliuered me out of all my feares: put your trust still in the Lord and mercy shall embrace you on euery side. Psal. 31. 11.*

Let this true comfort raise you and me vp as wee are the members of
Christ,

Christ, that in our deepest misery and afflictions, the Lord is able first to free vs from it, or else to deliuer out of it. There is neither panges, nor any one fit in your sicknesse, but it is from God the manner of it, the measure of it, the time of it, the matter of it, is of God which giueth vs good assurance and affiance, that God will be mercifull and gracious vnto vs, seeing hee striketh vs that is our Father, and in the stroake be it neuer so sharpe, he neuer forgets his former compassion, but maketh each thing fall out to our future saluation, puts our teares in his bottle, and most louingly layes his hand vnder our head that aketh.

Seeke wee therefore to God for health, who as hee smiteth mee, so hee will heale me; and as he wounds mee, so likewise he restoreth me.

God therefore bringeth downe to the graue, that he may raise vs vp againe, and puts vs in mind of death by Gods Sergeant aresting vs, to bring vs before him. God of his goodnesse

behold your teares, hearken vnto your prayers, and mercifully remoue your heauy affliction from you. It pleaseth the wisedome of God (now and then to confound your pride by weaknesse, and to free vs from former finnes, by furnishing vs with most delectable seruices of assured sanctification. Afflictions change their nature, when they befall the man endued with Gods Spirit, all things working together for the best for the loue of all such as feare the God, and are called according to his purpose: Let none of vs so forget the safety of our soules, as not euermore still to remember Christ Iesus, how he went as willingly to the Desart to be humbled, as vnto *Jordan* to be exalted.

Thinke not your selfe to be forsaken of God, when you are tempted of Sathan, for herein you are resembled to the Sonne of God, who being baptised, was presently tempted by Sathans subtilties.

Afflictions soften our hearts when
we

we apprehend Gods mercies in them, and can receiue them, as the wounds of a friend with the melting of our hearts, sent in loue vnto vs to better our behauiours. Know I beseech thee thou languishing person, that the deeper the sence of misery is, the sweeter is the sence of mercy.

It's the saying of St. Bernard, *Deus non infundit oleum misericordiae nisi in vas contritum*, God powres not the oyle of his mercies saue into a broken vessell: For indeed whole vessels are full enough, and would run ouer, if powred into them, and so be spilt on the ground. The Lord scourgeth vs to make vs more pliable to his holy will: an vnhumbléd sinner is vnfit for Gods Instruction, and like an vnbroken Colte for the Saddle. The deeper your discent in humiliation, the higher your ascent in consolation. Therefore doth now euen rottennesse enter into your bones, that hauing a while trembled, you may henceforth rest in the day of trouble; remembering how after greatest tempests come the stillest

lest calmes, sanctified windes making the trees of Gods Garden to take the deeper rooting. It is the manner of our heauenly Father, to gaine glory to himselfe by working by contraries, when he bringeth ioy out of feares, light out of darknesse, and Heauen out of Hell.

God wrestled with *Jacob* and lamed him, ere he blessed him; *Iosephs* leggs were laden with irons and bolts in *Pharaohs* Dungeon, ere hee could weare a golden Chaine, and haue dominion in *Egypt*: The wounds that our God giueth, are not mortall, but medicinable; our God is such a Chyrurgeon that he first woundeth, but then heales: It is Gods accustomed manner to bring first downe to Hell, and then vp againe into the bosome of *Abraham*. Feare not to fall into the Lords Dungeon, which will rebound you safely into Heauen, his Pallace of priuiledge: forget not how repenting *Ionas* was throwne into the Sea, and humbled. Glut not your selues with any pleasures of this life, neither spend
your

your precious time in fleeting vanities, keepe rather your best dainties in the vineger of godly sorrow; allay your strong wine with water, eat your meate as the *Jewes* did their Pascheuer, with sower hearbs. Imitate godly King *David*, who caused his bed euery night to swim, oftentimes watering his Couch with his teares, *Psal.* 6. 6. Forget not good *Bradford* that vsually at his dinner, shed teares on his trencher: art thou sicke and sinfull? stand not reasoning with thine owne distrustfull heart, but heare what God sayth by *Esay*, 1. 18. *If you will wash and cleanse your selues by repentance, though your sins were as red as Crimson, yet then shall they be as white as Snow.* Oh but my sins passe the finnes of all others in greatnesse, so much the more haste to repent: the more dangerous thy disease is, the more physicke must thou vse; if thy finnes be so great as thou complaineest, why meanest thou to make it greater by thy not repenting? Repentance makes sin lesse, Impenitency is the condemning sinne.

Remember

Remember that Christ is our Phyfitian, and Repentance is his Phisick, *Math. 9.* In death Sathans temptations, and our Consciences accusations will be strongest, therefore our preparation against them should be more then ordinary.

We may not once despaire of our heavenly Fathers providence, but call to minde how louingly the father entertained his sonne, after hee had misbehaued himselfe in rude and riotous courses:

As our heavenly Father is often shewing vs many fauours, so now and then he pincheth vs with too too heauy crosses, because we should not be ouer-ioyed with any of Gods fauours, but prepare for some following after-claps, being as content to endure the one, as cheerefully to receiue the other, with him shall we raigne: wee shall hereafter for euer liue with him in glory; with whom now wee are in misery: if we now take vp our crosse, following him with sanctified contentation, wee rest then assuredly happy,

happy when we beare each affliction with ioy in the Spirit, submitting our selues to the yoke of our God, then contented with our states, then wee weare our chaines, and weepe shedding many teares.

Our sufferings are no arguments of Righteousnesse, but our Righteousnesse an ornament vnto our sufferings: Are we in troubles? Iye wee in troubles? flye we vnto Christ our Lord and Master for ayde, who in mercy will heare vs, and deliuer vs by the strength of his mighty power; be our state neuer so desperate, he can helpe it; and we are neuer past helpe, so long as we desire to be holpen: The greatnesse of our perill can be no stop to our deliuerance, because the power of our deliuerance is infinite. Tribulations are the way to the kingdome of Heauen, through stormy tempests are we brought to the Kingdome of Heauen, being the Heauen that all hunger for.

Be of good courage, for al the diuels in hell cannot damne vp the way betweene

tweene vs and the Kingdome of Heauen. Through the straite way haue all Gods Children passed before, feare wee not therefore to follow after them: Christ himselfe is gone before by a farre harder passage then his meaning is to leade any of vs by. Thinke it no strange thing for the perfect to suffer, neither be you discomforted or dismayed at it, knowing that afflictions happen by heapes to all Gods Children in this world. Learne both you and I to suffer patiently with Christ, then shall we be sure to be crowned gloriously with him. When you are tempted most with fierce aduersaries, mighty enemies; the Deuill with his lost and forsaken traine. The world is full of bayts and allurements vnto Euill, the flesh euer ready and greedy to take them. What though you be heavy laden for a while, yet comfort your selfe, knowing that your anguishes, griefes and molestations shall haue an end, your teares shall be wiped away, and dryed vp; but the ioyes that shall be giuen you are everlasting.

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lasting. Those seede-teares which you sowe now, are nothing to that Haruest of ioy which hereafter shall be reaped. Consider I beseech you well, that nothing commeth vnto vs by happe or chance, but all is disposed by the will & prouidence of Almighty God. It is the meere loue and absolute righteousness of God that we are corrected: it is not for our harme but to our good, either for the tryall of our faith, or for the reformation of our life. So that either man, or woman fearing God, walking vprightly in his sight, (hauing the testimony of a good conscience) cannot want matter of consolation, hauing still (in the Lord) whereof to be comforted: make we not our hearts heavy and our liues most vncomfortable, shake we off rather our causelesse teares, and we shall finde matter enough for glorious and vnspeakeable ioyes.

Am I regenerate? God is my father,
Christ resteth my elder brother; Hea-
uen my house and habitation, and the
Glory thereof mine inheritance:
None

none can be poore, that haue Heauen for their portion, neyther any deieſt-
ed much, that haue the comfortes thereof belonging to them. Whileſt God giueth vs aſſurance of a better Life, what matter is it if hee ſhall depriue vs of this? If Angels and Saints be with vs, what care wee though ſinners bee agaynſt vs? Doe people on earth ſeek to make you ignominious, we are not in their power, but in Gods, who will make vs glorious.

Your comfort may bee departed, and yet not vtterly loſt; we may feare we are cut of, and yet not periſh, for therein the power of God is ſeene in our weakenefſe and imperfection: Lord pittie our ſoares and ſicknes, rather then proceede in ſeuerity againſt vs. The aſſurance of the ſufferings of Chriſt in his death for vs, ſhould take away the horroure of death from vs: For he is that Lambe of GOD which taketh away the ſinnes of the world: Which now is our aduocate with his father: to whom be all glory. Amen.

Sater-day

Saterday Meditations.

IT beeing euident that the greatest part of good people, are most of all and oft-nest afflicted grieuouly, yea many times slayne by wicked and seditious Tyrants : this dealing of God thus with his Children, assureth vs that he reserueth vs some Port of safety for his children, where, after their troubles here, they may arriue at some Hauen, of perpetuall rest, after their Death.

No happier then such Christians, as will suffer no sinnes to wrestle in their soules, nor Viper like vices to dwell or continue in their heartes. Neyther doe I suppose the Lord to loue any better, then those whom hee most scourgeth and correcteth, making the end of our sorrow to be as the beginning of another : like the droppes of Raine distilling from the top of the house, as soone as one is
P gone

gone, another followeth ; or a ship at the Sea, neuer safe till wee come into the Hauē and harbour of Heauen, by the death and blood-shedding of Iesus Christ are wee sanctified and cleansed from our sins.

Our heavenly Father is both pacified and pleased with vs through the death of Christ, who forgiuing and pardoning our sinnes, imputeth vnto vs his owne righteousness: so that through beleeuing in the Lord Iesus Christ we shalbe saued, and haue life euerlasting, and shall neuer come into condemnation.

Through the name of our Redeemer, are the inestimable benefits of Christ wrought in vs, and brought vnto vs ; for by faith onely in Christ, without any workes of our owne, (either concurring or furthering) we are freely iustified.

No punishment discharged, but by that perfect man Christ Iesus, who hath vanquished death, and swallowed vp the paines of Hell, yea, satisfied the seuerity of Gods euerlasting Judgment.

ment. Looke wee all vpon the Sun-
set of our seuerall ages, and wee may
soone behold how the rotten house
wherein our soule dwelleth, rests e-
uen ready to fall vpon our head. We
dwell as in a ship that most dange-
rously leaketh, very like to drowne
vs ere we get to the shore, which
still causeth vs to long for the ho-
use and haven of our euerlasting security.
Although death be a sting to the wic-
ked, piercing them to the heart; yet to
the Elect deaths sting is pulled out,
and they are freed from terror by the
death of our Sauour. The death of a
faithfull friend yeelds rather cause of
comfort then of sorrow, of mirth then
of mourning, of reioycing rather
then of weeping and lamenting: death
is to the godly like sleepe, whereby
we are refreshed. Vnfit is it therefore
to celebrate the funerals of the faith-
full with weeping & wayling, when
we doe well know our friends haue
liued religiously & dyed vertuously.
Let your passed misery yeeld your
selues some soulerellish to future ioy.

Iob. 17. 13

What is our Inheritance on Earth, but monthes of vanity, and payne-fulnes, as our allotted parts and portions here. Who is he that knoweth not, *That the grave shalbe his house, and how hee shall make his bed in the darke.* Our hearts must pittie those, whom the hand of G O D toucheth. Do not thinke but that God is able to defend and carry you free from danger, yea to keepe you in the time of the greatest suffering. It is none but God that keepeth the Keyes of the prison, *that open and shuts when hee pleaseth.* It is the L O R D *that maketh whole, and maketh sicke; the issues of Life and Death doe belong to him.* We rise daily agaynst sinne, as did *Ioshua* against the *Cananites*; not because wee are able to ouer-come sin of our selues, but in assurance that our heauenly Father will not fayle vs, but giue vs ability to vanquish it in our mortall bodies.

Forget not Iesus Christ to be your shield and buckler of defence, whose promise is to free vs all from our
streights

streights and extremities : Lay wee hold by Faith on Gods promises, and as a childe sucketh milke from his mothers breast : So when wee are ready to faynt, wee must sucke the milke of consolation out of the promises of God in his VVord that rest full of comfort. Art thou euen at Deaths doore, there rests milke of consolation enough, if thou wilt take paynes, with a sacred foule, to suck it. The best of Gods children are most of all Exercised with manifold afflictions, heavy hearts, and wounded Spirits, yet rests their sicknesse but as a medicine in the hands of our heauenly Physitian, Christ Iesus, to heale, comfort, and still do vs good.

No sanctified Christian so sound, but that hee may bee exercised with many afflictions, diseases, and grieuances, beeing heavy on our heartes, and wounding our Spirits. A Rod in our heauenly Fathers hand, doeth after enable vs to keep his Couenant, the other being as a medicine in the hand of the Physitian to heale, and stil

to doe good : Sathan himselfe cannot hurt Gods Children, but in spite of his heart doth them good ; humbling them, and making them better by their crosses, that after their Champion-like and valerous striuing and fighting, their hearts may hope to enjoy the euerlasting Knight-hood of Immortality in the Heauens.

We are each one, in this life, to consider how our time on earth is a time of striuing, running and suffering crosses^d, as Præ-amble to the Crowne of glory, and most comfortable Immortality, that our life hath beene long, and so your troubles therefore many.

To assure your very soule that the time of this life rests no other thing then the time of striuing and wrestling for winning the prize, and obtaining the victory ouer all our insulting and most malicious foes.

Jacob had many troubles with *Laban*, yea, troubles with the *Sheronites*, and troubles with his owne Sonnes, yet the latter end was peace, he died in honour,

honour, full of riches and full of daies.

When professing the Gospell, wee feele no afflictions, then may we feare that we are out of the way, seeing the afflictions of Gods children are notes of his fauour : God whipping vs often for diuers causes best knowne to himselte, sometimes to encrease their reward, as he dealt with *Iob*, *Dauid*, and *Paul*. Secondly, to keepe vertue in the soule, as in *Paul* ; who suffered many troubles, thereby to correct and beate downe our sins : and thirdly, to be patient, as in the Paralaticke party that was much pestered with the *Pal-*
sie : Fourthly, to destroy, as *Antio-*
chus, *Herod* and *Pharaoh*. Fiftly, to manifest his glory, as in *Lazarus*, the blind man, and others. You haue heard how *Agabus* prophesied *Pauls* bonds which worthy Champion of Christ, was prepared not only for bonds, but death. *The kingdome of God is gotten by violence. Mat. 11.12. and gone in-*
to through fire and water. Esd. 7.7.

Though *Abraham* were the Father of the faithfull, yet was hee often

1.

2.

3.

4.

5.

afflicted : *Though Iacob were a beloved one, yet was hee faine to flye for feare of the hatred of his brother Esau.* Oftentimes (in danger) was *David* of his life, pursued and persecuted by furious *Saule*, before he was advanced vnto his Kingdome : Forget we not the many miseries and bitter afflictions, which tumbled in heapes vpon *Iob*, and others, yea on all Gods Faithfull seruants.

Learne we euery one in patience, to value the turbulent motions of our repining mindes : arme we our hearts with a confident stedfast resolution, neuer to sleepe nor slumber, till wee rid out of perils our selues, and our people.

Affliction is the best hope that Gods children may expect in this World; to trye whether the anchor of our hope takes sure hold on Gods promises, in the dayes and houres of our miseries and tribulation.

Heare Lord from Heaven, the sighing soules of thy afflicted seruants, Lord cause them to drinke a deepe draught

draught of the fountayne of thy mercies, to the comforting of their weak bodies and hearts, in their miseries. The Lord God refresh vs with the water of life, and guide vs through all dangers, into the most heauenly *Canaan*, before the entring whereof, wee must drinke of the cup of most bitter afflictions. There is no comming to Gods Kingdome, but by many miseries: The Lord free vs from all most vnsupportable and grievous calamities, the wine of true deuotion, the Myrrhe of Mortification, and the Oyle of hearty contrition, let these rest still sanctified steps to our sober and distressed soules. Let no dread of danger throw down the Fort of our Hope, neyther any Tempests of persecution shake the Foundation of our Faith.

Let no waues of affliction quench the flames of our loue towards Christ our Saviour: But let the Oyle of his All-sufficient and sauing Grace, so strengthen the sinewes of our Fayth, as when it waxeth feeble, our hearts

hearts may neuer quaille, nor our courage quake when we are molested with any affliction, either of body or of minde.

But still faithfully to be perswaded, that no calamity can betide vs without Gods will, nor any danger come neare our dwelling, without Gods pleasure and permission. This is full of comfort and consolation, that in my greatest misery I may commend my soule into the custody and safe harbour of eternall tranquility, neuer any more obnoxious to vanity.

So long as you haue a tongue to speake, a voice to call vpon God, with a heart to lift vp vnto him, eftsoones powring out many sanctified meditations in his sight. Be of good comfort, and assure your soule you cannot be finally forsaken, although you see no comfort for the present now and then. If wee can call vpon God our heavenly Father in Christ Iesus, in our seuerall Agonies, and most dangerous distresses, though no man or woman should pittie vs; yet;

yet our heavenly Father would not leaue vs or forsake vs in our dangers and dreadfull troubles.

It is Almighty God which holdeth our soules in life, and that suffereth not our feete to slip: It is his pleasure now and then to prooue vs, as the Gold and Siluer is tryed in the fire. It is the saying of the Psalmist, that the Lord will try vs, bring vs into the snare, and lay trouble vpon our loynes, suffer our Enemies to ride ouer our heads, before hee will bring vs into any place of pleasure.

God will suffer vs to feelee afflictions, and enemies to make long furrowes vpon our backes, but still for our Saluation: Our afflictions oftentimes causing vnto vs a farre more excellent and eternall weight of Glory and happinesse, which God grant vs all.

For a while you may bee forsaken, but with great compassion will God our mercifull Father gather you vnto himselte.

Cry

Crye to the Lord and hee will deliuer you and saue you out of Troubles, as he did *Ioseph, Iob*, and his children in *Egypt*.

Looke on *David* and *Daniel*, the seruant of the true GOD, consider and see what shame they endured and reproaches vnder the Crosse.

Yet as a Father, God returned to them, when the time of refreshment came from Gods Diuine presence. Howsoeuer Gods children groane for griefe for a time, the Lord leaueh not them destitue of helpe, but deliuers them out of all their troubles. God teacheth vs to depend vpon him our most gracious and heavenly Father, when peoples compassion faileth towards vs: For *Psalme 56.9. 10. verses. The Lord our God putteth our Teares in his Bottles, and writes them in his Booke.*

Pl'm 56.9

GOD the Horne of our Saluation, seeth and yet suffereth, and he beares with vs repenting; and pardoneth vs returning. we deferring our Repentance, he expects vs: He giueh

ueth vs when wee aske, openeth to
vs when we knocke, and eft-soones
is then found, when wee doe seeke.
It is the Nightingall delights her-
selfe with her quauering and treb-
ling notes: So should, all we, fayth-
full ones, declare abroad Gods mercy.
The worke of our Saluation, which
we had no power to begin; our Sa-
uiour wrought it for vs, yea finished
the same on our behalfe. So as now
you may looke boldly to the *Throne
of Grace*; and vpon the trueth of our
Repentance and Faith, know onely
Peace and Ioy: *Christi passio adin-
tore non leguit*: Saith Saint *Ambrose*,
Christs passion needes no helpe at all.

Christ was mocked and spitted on
to wash vs from wickednesse: His
garments pulled off, that our finnes
might be couered; he whipped to de-
liuer our soules from perpetual scour-
ges: Christ thirsted that our Soules
might be satiate and satisfied: Christ
bare his fathers wrath, that we might
beare none; yeilded vnto death that
we might neuer taste it.

In

In sence was Christ our Sauour forsaken for a time, *when he cryed out, my God my God, why hast thou forsaken me*; this was that we might be receiued for euer into glory. Let my soule dye if Christ cannot saue it. Oh thou languishing soule of mine, there is not one of thy sinnes; but it is prayed for, in the bitternesse of my Redeemers death *Christ Iesus*: Not any one of thy debts in the scroule of God, but it is crossed; not any one farthing of that infinit ranfome left vnpayd for vs. Doeth your soule crye in bitternesse I haue sinned: *Oh thou preseruer of men! what shal I do vnto thee? what shouldest thou do?* Turne and belecue and thou hast done enough.

Christ side was opened (euen vnto the heart) to receiue vs in thither, if wee will enter in at the open doore: Christs teete were nayled, to make vs know, that hee departs not from vs, till we depart from him. O cast thy burden vpon the Lord, and he shal nourish thee, and not suffer thee to fall for euer. The deadnesse of our hearts
and

and dulnesse of our Spirits; was it not enough for Christ to call vs gently, to allure vs kindly, to teach vs daily, to heale vs louingly, and to feed vs sweetly: But he must be faine, by a most dreadfull death, to pull and hale vs, to draw and drag vs to the true feeling of his deare loue towards vs, to cause vs by strong hand, and by force to become obedient to our heavenly Father and Master. This are we all to know, and still to keepe waime in our heartes and remembrance, that there is no want of our Salvation in Iesus Christ, but in our selues, in that we belecue not, and that we repent not.

There is no want of finishing thy Salvation, so that thou continue still to goe forward in *Grace*, and still imply *Goodnes*: But when people delight in sin, God therefore strikes and will not heare; which is contrary vnto Gods honour: For hee desires not the death of a sinner; but rather that he should be converted, and line amidst the *Assembly of Saints*.

Do

Do not thinke such people to bee sure and safe, as are neuer touched with sorrowes and sicknesse, for such as the Lord best loneth, hee chafteneth: when we reioyce in sinne, he scourgeth vs till we shriek, sigh, and crye: as when *Epaphroditus* was sick and very neere vnto death, and yet was *Pauls* fellow-souldier in Christ. *Phil. 2.27.*

It is the Lord which setteth vp on high them that be low, that the sorrowfull might be exalted to saluation, remember that you haue heretofore seene the blossomes of Trees promise abundance of Fruite, which notwithstanding haue neuer came to any growth, by reason of the stormes. So in health and prosperity, many haue followed Christ; which in aduersity haue beene blowne quite out of sight. Remember we now, that the Captains courage is not knowne till the warre begin; no more is a Christians constancy till the persecutions rage. A Bird in the Cage is surer from the Hawke and Fowler, then abroad, although

though they thinke not so ; and think your sicke bed to bee the best place to serue God on. Our heauenly father would haue vs to serue him on our beds , still chastning our bodies, whilest we cheerish our soules ; Pining the one, and pampering the other, pulling you as through a prison to a place of happinesse and pleasure: wherefore let no darknes daunt you, but let your owne life bee as a Lamp to lighten your soule, and delight others.

The best children march cheerfully towards Heauen , as *St. Paule* did towards *Ierusalem*, not well-knowing what should befall him, before he returned backe from that famous Citty , so God deales with vs in this world; to cal vs out we know not whither, nor to what end or purpose, or what may befall vs in our way We may not be sloathful followers of Christ our Lord and Master; but most couragious souldiers, fighting to obtayne the Crowne of Glory, and the inheritance of a celestial & immortal

Q life

life; Feare not the iudgment of death, but remember them that haue beene before, and those that are to come after: This is the ordinance of all flesh; why should wee then be agaynst the *Most High*, whether it bee ten or a hundred, or a thousand yeares, there is no defence of life against the *grave*. *Mathew. 19.* The womans bloody issue was not cured, till she came to Christ; Marke, I beseech you, where and of whom health doth come: no absolute Physitian of *Soules*, but *Iesus Christ onely*.

The Prophet *Joel* may much comfort our hearts: *When he sayth, My people shall neuer be ashamed.* Againe, *Abide still, O my people, and rest; for your quietnesse shall come. Be not you weary for when the day of trouble and heauinesse commeth; others shall weep and bee sorrowfull, but thou shalt bee merry, and haue abundance.* GODS hand shall couer thee, and all shall prosper which thou takest in hand. Lord prepare and open my poore heart, and strengthen my weake faith,
to

to prepare my soule for thy holy Sabbath, which is the great day of thy rest, and the day likewise that thou hast commaunded vs to heare and receiue thy Holy and Heauenly word: which at the last must bee a cordiall to our dying hearts: And that I may taste and draw of that water of Life, while I liue, that I may neuer thirst agayne: Lord also prepare mee to drinke my last draught of Christs cup with comfort, euen for the Lord *Iesus Christs* sake, the Son of thy loue, and my only Saviour. *Amen.*

Sunday Meditations.

When wee are most tempted with griuances, whether outward or inward, seeke succour from aboue, neuer dispise Physicke, nor yet the Physitian, for they are needefull and necessary in fit time and season; the Lord hath ordayned medicines for healing, and giueth Knowledge to the Physitian, to the lifting vp of his head

Q 2 amongst

amongst great men, and to admiration of his healing medicines.

Pray wee, and God will prosper physicke that he giueth for ease, and the prolonging of our liues, mourne wee for our friends as if wee suffered great harme our selues.

Couer we their bodies, and lament we them as they are worthy; pouring out our teares ouer them, as if wee had suffered much harme our selues in our bodies, soules, senses and substances.

When the dead is once atrest, let his remembrance rest, and comfort wee our selues againe for him, when his spirit is departed from him: desire your most heauenly Father to make you ready for himselfe, and fit to atchiue his Kingdome for the only sufferings of his Sonne. There is not one of Gods Children, but must prepare their soules vnto diuers temptations.

Resolue we our selues euer in this life to liue and remaine, as in a continuall rough battell and fight, where no truce is to bee looked for.

for, but perpetuall combats and raging assaults.

From our birth to our death, it's now no new thing to be tempted and troubled with diseases in body, or discomforts of minde : praise wee God for our lot, be your molestations short or lingring, welcome bee Gods wande; be it for wealth, crosse or comfort: hee first hath suffered more for you, then hee will inflict vpon you; in your troubles still call on him, and vnder his wings shall you be safely couered.

The Almighty so strengthen your faith, as you may stand fast to the end, still beleewing the Lord our God in all his promises. Learne we all to shew forth the fruites of our faith, obedience, loue, charity, and hearts purified from sinne, and still more and more prepare we to Christ Iesus our heauenly Bridegrome, at his comming with more alacrity and ioy triumphant, then either mouth, or man can conceiue or vtter.

Christ by the sacrifice of his death will take away all our finnes, where there is neither sighing nor sorrow, but triumphant ioyes in the highest Heauens.

Though the Lord send afflictions, yet will hee not forsake vs for euer, what though hee afflict to day, yet will he haue compassion vpon thee to morrow, according to the multitude of his mercies.

God doth seldome punish willingly the Children of Men, for his compassions are many, and his fatherly louing kindneses are so many and so multiplied, that wee cannot number them: Maintaine Lord, the cause of my soule, for thou hast redeemed my life from the euill imaginations of the wicked, and vengeance of the vile. If you were dead and buried, yet can God reuiue you, and by his great mercy free you from all iniquity, and still keepe you in the number of the faithfull.

The Almighty so exercise your contrite heart, as both it sole senses

ces may be laudably imployed in the Lords seruice.

Sicknesse to the seruants of God doth bring infinite ioy, and much goodnesse; it's a purgation and cleansing of our sins, the mother of fortitude & spirituall strength against our frailty, and sure defence against all worldly troubles. A purchasing of grace and pardon, a medicine of life, and a comfortable guide to reduce vs from hell, and bring vs all to the Celestiall Paradise. I beseech you to remember what troubles and calamities are, a purchasing of grace and pardon, a merry time of life, and a continuall remembrance of Christs owne blessed life, death and passion. We are all duely to consider, how that our humane bodies are as darke and filthy prisons of our sonles, liuing as in exile, banishment, and misery.

The Almighty deliuer you from hell, sinne and eternall death for euer. The Lord comfort you, and free you from sin, and strengthen your weake

heart against Sathan, who still standeth against you to seduce you ; but remember you Gods Angels, that are ready prest for to aide you, his grace for to guide you, and his fauour for to feede you. Arme Lord thy Seruants heart with perpetuall peace and patience, giue thy weake Creature grace most ioyfully to beare the burden of the Crosse : As Heauen is incomparably greater then the Earth , so the Mercy of our heauenly Father rests incomparably greater then the seas of our sinnes.

Lord free you from bitter sorrows all sinnes and grieuances whatsoeuer they bee. The Almighty of his mercy renue your Repentance, and vnburden you of the weight of all your great bonds, most grieuous sins, lay we fast hold on Christ his mercy, death and passion. *Ioh. 3. 16.* The life of each one of vs being but a vitall Laborinth, and a confused Chaos, affoording vs nought but fraude, folly, and fleshly sensuality and troubles to try vs, and sundry aduersities to disquiet

quiet vs from the King in his throne, to the Captiues in the chaines. All must taste of miseries, discontentments and sorrows, before our foules by death be deliuered from their terrestriall burden. Although it bee an happy thing to die in Iesus Christ, yet such rests the foolishnesse of our corrupt flesh, that wee are loath to remooue from bad to better, from Sinners to Saints and heavenly Associats, we lose nothing in our changing our bad place for a better.

But one thing, we that are Gods Children, must still bee most carefull of (to dread furious foes) dangers.

Comfort wee our hearts in our deepest distresses, acknowledging God to be more able to defend vs, then all foes to confound vs; not any Gods Children but burdned with calamities, *Nebuchadnezar* King of *Babell* was turned out a grazing seuen yeares.

Gods Children are more afflicted then others, *Luke 13. 16.* The daughter of *Abraham* was for 18. yeares. bound

bound of Sathan, likewise the man whom our Sauour cured, had beene diseased 38. yeares. Comfort your heart in your afflictions, knowing God to bee the sender of afflictions by reason of our sinnes. It's the Lord who killeth and maketh aliue, bringing to the graue, and raising vp againe. 1. Sam. 2. 6.

If Christ had not beene the Sonne of God, Sathan would neuer haue so much assaulted him and his Members, for his sanctifying and sauing of innumerable Saints and Soules.

Labour wee all for the Word and Gospell of Trueth, whatsoever our temptations are, let vs all and euery one, weepe for our owne sinnes, and not once stubbornely defend the perpetrating of the least of any vile and corrupt sinnes and offences.

Almighty God so moderate your greatest crosses and grieuances, as your soule may euer sing with Saints.

Our most gracious father deferreth his helpe, not that hee will not helpe

helpe vs, but to exercise our Fayth, and stirre vp in vs, the calling vppon his name, and still being acquainted with Gods mercies, reioyce Night and day in his Euerlasting fauours: would you haue peace, none but Christ can giue it you, and he will giue to none but to the penient, to none but the Faithfull.

Set wee our Lord Iesus Christ betweene G O D and our sinnes; let it rest our desire to spend our selues in sighes and teares of true Repentance, and then rayse vp our humble Soules to a liuely Confidence, in our onely Sauour, and All-sufficient Redeemer; by whose Righteousnes we are discharged of transgressions; besides Christ our Redeemer, there is no other Sauour. *Hosea 13.ver.4.* Dearely beloued brethren, wee are all by vicinity and cohabitation, but Christs by Faith, and hope our Habitation is, by Christ, in Heauen: He is the guide of our loues in the true loue and feare of Almighty G O D, in whose loue, if our heartes bee guided,

guided, feare we not for the waiting and last comming of Christ: wee are now (each one of vs) to learne to seperate and withdraw our selues from still walking inordinately, seeke wee all to become ensamples to be followed for sanctified liues, and not of sloath and idlenesse: aske your soules my Christian brethren, with what price, and from what misery, you are now Redeemed and ransomed: not others, but thou and I also, must warn our selues from each loathsome and haynous sinne, and carefully all our liues hereafter, weane our soules and senses, both from each former sinne and transgression, and future sense alike.

So seperate thy selfe from sin, that of a sinner thou mayest become a Saint, and a true seruant of the liuing G O D.

Admit a King take to Wife a woman of a low estate and birth, making her Queene of all his Dominions, will not hee both looke and command of her, to cast off her old

olde attire, and to leaue her former (both company and behauiour) composing her selfe to a most Court-like carriage: Now tell me, hath not the King both of Heauen and Earth (*Iesus Christ*) married our soules vnto himselfe, in *Truth* and *Righteousnesse*: Many haue in their hope, health, and happinesse, and in a night a'l quite vanished before morning: wee poore miserable and dispised wretches, must all consider this, that our goodnesse reacheth not **G O D**, but his Goodnesse reach and extend vnto vs, in that our hearts are raysed to haue still our confidence and onely trust in our Redemer and All-sufficient Saviour Christ Iesus, without whom we haue neyther safety, nor sure comfort, nor confidence: **G O D** must haue, keepe, and still retayne in his owne custody *Gouernment* and prerogatiue, in keeping each thing in its due order and nature, both small and great.

Our goodnesse reacheth not vnto God, but his louing kindnesse to vs,
and

and Fatherly compassions, doe farre exceed the drops of water in the Sea, or the minutes of time.

Be still doing good in your liues, that you may haue comfort in your very end, and poynt of Death, and a glorious Crowne of Eternall glory: peace and comfort bee this day and euer with vs, who are the Children and chosen ones of GOD. Lord bee mercifull vnto vs, in our Afflictions, and let it not bee thine holy will to destroy vs: But looke vpon vs that still cry vnto thee in our manifold afflictions.

Let your assurance of Heauenly things, make you the more willing to part with Earthly trash: VVhy should wee feare or doubt in our selues, when Almighty God sendeth for vs, to take possession of a Kingdome. Passe we chearefully through the blacke gates of Death, who although he looke grim, on vs, at the first, yet will helpe vs passe cheerefully through the blacke Gates, vnto our glory. God had not loued you,
if

if he had not made you poore: To some it is aduantage to loose, and to haue rather eyes full of teares, then purses full of gold.

A Christian may not thinke it enough to endure the thought of death with patience, but when it is obtruded vpon him, by necessity, then must he call it into his minde with ioy, still wayting vntill it come. It can bee none but a Diuine power that can vphold the minde of man or woman, agaynst the rage of many afflictions: wee must not account the best things of this life, any other things, then chaynes and burdens, to as many as haue them, still acknowledging that the greatest on earth, are but Tennants at will, to day liuing, by and by dead: Thinke we oft on Christ Iesus, which suffered for vs all, hee payed all, hee did it for vs in loue: Where shall we begin to admire and wonder but at Christ Iesus, our Diuine and Eternall Peace-maker, the Sauour of men, the Annoynted of GOD, the Mediator betweene GOD and Man,

Man, in whom there is nothing that doth not exceed, not onely the conceite, but the wonder of Angels, who saw thee in thy Humiliation, with silence adore thee in thy Glory, with perpetuall prayses and reioycing. Sooner would be no Summer, if Winter did not lead it in, and follow it.

We may not eyther hope or striae to escape all Crosses, some we may, that we cannot flye from; and what we cannot allay and mittigate in crosses Vniuersally, let this be thy rule, make thy selfe none, escape some, beare the rest, sweeten all. We must consider whence afflictions come, & by whose prouidence they are guided and tempered with our Heauenly Fathers loue.

All our miseries are stinted, good things challenging more then bare contentment: Our crosses come commonly for our good: we must all of vs resolute to fight stoutly for our Heauen, that after all sighes and sorrowes we may resolute to perfect in suffering till we ouer-come, and be
Crowned

Crowned in Glory, and a few groanings vpon earth end our afflictions, be they neuer so many, tedious or troublesome, choose rather to mourne for a while, then for euer.

Christ our Saujour tasting a bitter portion, teacheth vs to smart ere wee raigne. It is no matter how vile you seeme now, bee content to be called to the Cup, (now of tryall) pledge we our Redeemer in drinking Vinegar and Gall, for so shall wee drinke new Wine with him in the Kingdome of glory, honour, and eternall happinesse.

Lord season your wills and sanctifie each one of all our hearts, so as wee may spend our daies and strength to glorifie our Redeemer.

Acquaint your selfe with GOD now in your life time, intreate him with teares to become the Guardian of your soules in your death, and dayes of your carefullest calamities: So walke in true holinesse as you stil may rest in euerlasting felicity.

If you would not haue GOD

R

to

to despise your soules vpon your death-bed, then must you in the daies of your health, fit and fyle your soule with diuine grace. Inure your selfe to be furnished with the Gospell of Grace, so neede you not feare the malice of any mortall man, nor raging Creature. Set Christ Iesus betweene God and your sinnes, and God cannot see our debt: Let Sinne, Sathan, Hell and Death, with the world and her worst Enemies doe what they can. Christ hauing risen and become our Surety, his blood rests for satisfaction.

Remember wee all how wee haue God the Father for our Gouvernour, and his Word for our Guide: who would liue that knoweth his Master died, and in his life suffered so many bitter stormes and temptations.

Temptations are the common maladies of the best Seruants of G O D. You may read how Sathan came to Christ, and tempted him in a high manner saying, if thou be Christ, if thou be the Son of God, doe this and this:
even

euē when hee was at the weakest, hauing fasted so long; to haue stones made Bread, and if hee would haue any, he must make it himselfe too; a hard crust, bread out of stones. And if he durst appeare to him who was the Sonne of God, how may hee venture vpon vs, and tempt vs; and cause vs to bee discouraged and dispaire of our soules: therefore my beloued, haue no conceit, or dispaire of hope in God, though the Diuell tempt vs, and we endure many other crosses in this world which man is subiect vnto: Though yee were in the famine of *Samaria*, where the people did eate their Pigeons dung. Or as *Iosephus* relates of the miseries of *Ierusalem* when it was besieged, how that the Mothers were forced to eate their owne children, to satisfie their stomacks: though all these, and many more should happen vnto vs, yet let vs trust in GOD with a strong faith and hope, for he is able to deliuer vs out of all our afflictions. What a comfort it is when we haue

Christ and his Disciples to take our parts, and but to suffer as they haue done: If the enuy of the world, or malice of the Diuell bee such, that I am deprivied of my Lands or Liuiings, then haue I *Iob* for an example; If I bee exiled or banished from my Countrey, then haue I *Iohn* the Euangelist for my comfort: If I be put in Prison, then haue I *Ioseph*, and if I be put in the inward Prison and in the Stocks, then *Paul* and *Sylas*, and the Apostle *Iames* for my Companions. If I am beheaded, then haue I *Iohn* the Baptist for my patterne, or if I be stoned to death, then haue I the happy Martyr *St. Stephen*; or if I haue been accused wrongfully, then haue I our Sauour Christ Iesus for my comfort. It is he that hath wrought that great worke of our Redemption. The faithfull and the thankefull shall continually receiue Gods word and blessings, they shall haue in abundance, and not abundance onely, but shall haue it with sweetnes, for abundance without sweetnesse is a clogging or cloying

cloying of the stomacke, and sweetnesse without abundance, is a begetting of an appetite or stomacke; but they shall haue showred downe vpon them in a plentifull manner, that nothing may be wanting to them that are patient and of long suffering; the flood-gates of the Lord shal be open vnto them that truly belecue; they be those which shall haue grace, mercy and plenty of all earthly treasures. It is Gods mercy in giuing vs this day to heare his diuine Precepts declared, it is his mercy that he spareth vs, which might for our sinnes bee iustly punished, and bee made an example to all people, like *Herod*; in that wee haue not giuen thee that due praise and honour, which thou desirest of vs thy Creatures. VVe must exhort one another, for it is Gods command to examine euery one himselfe, whether hee hath faith or no; And likewise euery Maister his Seruant in his family, to know whether they trust in the Lord, and serue him as *Abraham* did: Chuse who will

serue the Lord, for I and my house shall serue the Lord; for we shall one day be examined how wee haue bestowed our time, and how wee haue made vse of our Talent; for ignorance then must be no excuse to any man.

Let no man therefore which desires Gods loue be negligent in hearing of the Word vpon the Sabbath day, for there is in it both a hardnesse of the heart, and also a neglect of the duty; which is a very dangerous act, to reject Gods precepts, and to fall as it were from the liuing God. Wherefore let reason follow our faith, not faith our reason; earnestly crauing of God that he would bee pleased to open our hearts at the hearing of his holy Commandements, as he did his Seruant *Lydia, Paul, Mary Magdalen*. None are exempted from comming to heare Gods Word, for the Lord sayth, behold, I will powre out my Spirit vpon you, and your sonnes and your daughters; I will put my feare into their hearts, and I will write my Law in their mindes, and they

they shall neuer depart from me who
am the liuing God.

Our Soules must be like the Sunne,
not like *Ioshuabs* Sunne, to stand still;
nor like *Hexekiahs* Sun, to goe back-
wards, but we must be like *Dauids*
Sun, which comes out and appeares
like a Bridegrome, or like a Gyant
ready to run his course; and striue we
by all meanes to strengthen and goe
forwards in Faith and good workes,
for we haue no desert of our owne to
saue our soules at the last day, but
must say and confesse as Saint *Au-*
gustine did, *O Lord, what is my*
merit but thy mercy, thy
mercy but my merit

in CHRIST
IESVS.

FINIS.